

MYSTAGOGVS POETICVS,
OR
THE MUSES
INTERPRETER:

Explaining
The historicall Mysteries, and
mysticall Histories of the ancient
Greek and Latine Poets.

Here *Apollo's* Temple is opened,
the *Muses* Treasures discovered, and the
Gardens of *Parnassus* disclosed, whence ma-
ny flowers of usefull, delightfull, and
rare Observations, never touched
by any other *Mythologist*,
are collected.

By ALEXANDER ROSS.

Et prodesse volunt, & delectare Poeta.

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To the Right Worshipfull
S^r EDVARD BANISTER.

Sir,



Or two reasons this Book addres-
seth it self to you for patronage;
The one is, because you are af-
fected with this kind of learn-
ing, which hath the priviledge
above other Studies, that it is delightfull and
usefull too: neither is there any Studie that
sutes better with the disposition of a Gentle-
man, then ancient Poetry; which, though it
be accounted but an airy kinde of learning by
such as speak against it, either out of preju-
dice or ignorance; yet in the balance of wise
mens esteem these ancient Poets are not too
light: But if these Censurers please to cast
an impartiall eye upon this Book, they will
finde, that there are no Books wherein so much
learning is conched up in so little bounds, as
in these old Poets, who were indeed the onely

The Epistle Dedicatory.

learned men of their times : I could instance one, in whose rich cabinet are treasured up the jewels of all Learning fit for a Gentleman to know ; and that is Virgil by name, the king of Poets. The other reason of this Dedication to you is, to expresse my gratitude to your worth and goodnesse, and for your particular affection to me : I know the native beauty of your virtues needs not the adulterating art of rhetorickall painting, therefore I will not use it, as being inconsistent with your modestie and my ingenuitie : Onely I desire that you will accept of this small present as a token of his love, who will alwayes be found

Sir,

Your Worships servant

to command,

ALEXANDER ROSS.



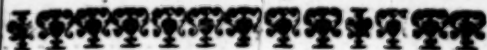
In opus politissimum (*My-
stagogus Poeticus*) ALEXANDRI
ROSSÆI, viri omni modò sci-
entiarum Panopliâ in-
structissimi.

HEus, beus Viator ! band penitior
Introitus pedibus datur propædis.
Sororum sacrosanctius adytum
Nè vatum vulgè conculcabitur.
Musarum atrii plebs Poetica
Stet, avidis hauriens auribus
Oracla, quæ unicus edit Rosa,
Aonii Pontifex Maximus chori.
Hic, hic à Phœbæ manibus & Nonadum
Balneæq; signifer & triarius,
Fatibus Hermes, Musarum sera,
Haud prius poti pincerna nectaris,
Orbis Optice literarii recens,
Cimmerii cuius auxilio scioli
Novas tuentur Scientia Stellulas
Priscis optatas, & delicias posteris.

*Nequicquam fallax artes Antiquitas
Ambiguis uestiit involacris;
Nequicquam suos ludant sorores procos
Jocata credulos tripodali vocola:
Priscorum nebula ROSSEI radiis
Fugantur. Ille velut Ariadne altera,
Pieris turba Labyrinthis emicat.
Maeste. Coronis Musa quàm gaudent Rostis!
Vitam dedisti Musis, & Musa tibi.*

JOH. JONES.

To



To his reverend Friend,
Mr. *Alexander Rose*,
In praise of his *Mystagogus Poeticus*.

THe Bee extracteth from malignant weeds
Such honie, as her self and others feedes;
But the Bees honey doth no further good
Then please the taste, and nourish flesh and blood;
Thou from *Parnassus* weedest such honey hast
Extracted, as delighteth the soules tast,
And doth it nourish to immortall blisse,
Compar'd to which *Ambrosia* tastes amisse.
Thanks therefore for such honey, my dear Friend,
As is so sweet, so lasting, without end.

Another.

Great *ALEXANDER* conquered onely men.
With swords and cruell weapons, used then;
But Thou the MONSTERS which *Parnassus* hill
Brought forth, hast vanquish't onely with thy quill.
Hee in his conquests sometimes suffered losse,
Thou none, (my Friend) GREAT *ALEXANDER ROSE*.

HEN. OXINDEN

Of *Barham*.



Ad venerandum Amicum

Dom. ALEXANDRUM ROSSÆUM,
in laudem *Mystagogi Poetici.*

Magnus Alexander vi debellavit & armis
Imbelles Persas, tamen bino cognomine Magni
Gaudebat; verum qua mons Parnassius alebat
Horrida Monstra Libro ROSSÆUS perdidit uno:
Ergo sit HIC noster summo sed jure vocatus
MAJOR ALEXANDER, magno præstantior illo.
Sæpius ille tulit damnum vincendo; sed ecce,
HIC est qui nullum: nullo est certamine victus.
HIC est, sed cum quo nemo de semine vatum
Audeat ingenii contendere dotibus alti:
HIC ille est qui stravit humi malesana gigantum
Agmina, magnanimo quondam metnenda Tonanti,
Atque iterum jussit tristes descendere ad umbras;
HIC tamen è pugna victor, tutusque recedit.
Ergo ducis sancti miras super aurea cœli
Sydera virtutes divini semine nati
Huius ego extollam, dum spiritus hos reget artus.
Cui nec Roma ansit, Fabium, dædumve Catonem,
Aut alios virtute duces componere vati.
Mantua Virgilium jactet peperisse Poetam, (dus.
ROSSÆO tamen est (CHRISTO ipso teste) secun-
Alterum Alexandum jactet quoq; Græcia magnum,

At tu MAIOREM cognosce Britannica terra
Te peperisse ducem; qui MONSTRA natantia ponto,
Et qua fert late tellus, quaeque aethera tranant,
Mirè expugnavit, nullo mortale juvante.
O DUX, O VATES sanctissime, gloria nostri
Orbi, & aeterni Patris charissime NATO!
Possides spatium quamvis in corpore parvum,
Magna tamen totum ROSSÆI fama per orbem
Præpetibus volitat super aurea sidera pennis.

HEN. OXINDEN
de Barham.



A CATALOGUE of the Poetical Fictions handled in this Book.

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A *Chates*
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Acheron, see Styx

Alceon

Adonis

Admetus

Æacus, Minor, Rhadamanthus

Ægeon

Æneas

Æolus

Æsculapius

Alpheus

Amphion

Andromeda, see Perseus

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Apollo

Arachne

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Arion

Aristæus

Atalanta

Atlas

Aurora

B

B *Acchus*
Belides

Bellerophon

Boreas, Boreada, Harpia

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Castor and Pollux

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Cerberus

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Ceres

Charon

Chymera

Chiron

Circe

Cælus

Cupido

Cyclops

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and Oceanus
Gorgones
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Hesperides

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I *Afon*
Io
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Juno
Jupiter
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L *Ares*
Lethe
Luna

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M *Ars*
Mercurius
Minerva
Musa

N.
N *Emefis*
Neptunus
Niobe
Nox
Nympha

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Orpheus

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Penelope
Persens
Phaeton
Pluto
Priapus

Promethens

Prometheus

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Hea

S. ^{S.}
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Scylla

Sirenes

Sisyphus

Sol

Sphinx

Stryx

T.

T. ^{T.}
Antalus
Terens

Thesens

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Tityus

Typhon

V

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Vesta

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Vulcanus

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THE
[Faint, illegible text follows, appearing to be a list or index of names and dates, possibly from a historical document or ledger.]



CHAP. I.

A

ACHATES.

Hee was a Noble man, the great favorite, and inseparable companion of *Æneas*, both in his prosperity and adversity.

THE INTERPRETER.

1. **A** *Chares* signifieth care, or solicitude, from *αἴθερ*, to shew that Princes and great men are never without cares: as *Antigonus* told his son, when he was gazing on the riches of his Diadem, If (saith hee) thou knew'st with what cares and vexations this Crown is stuffed, thou wouldst not take it up if it were flung to thee. 2. *Achates* was *Æneas* his good angel, or *genius*, which had a continuall care of him, and still waited on him. For the Ancients held, that every man had either a good or a bad *genius* still attending on him. *Æneas* had *Achates*, but *Turnus* had one of the *Dire*, the daughter of *Megara* the Furie, which transformed her selfe into the shape of an howl to

wait on him before his death: so the evill *genius* appeared to *Brutus* the night before he was slain: and *Saul* we know was still haunted with an evill spirit. 3. *Achates* accompanied *Aeneas* both in prosperity and adversity; in him we see the nature of a true friend, which is known in affliction: but false and counterfeit friends, like swallows, bear us company in the summer of prosperity, but in the winter of adversity forsake us. 4. *Achates* was *Aeneas* his armour-bearer, and still furnished him with weapons as hee had occasion: *Fidus quæ tela gerebat Achates*, *Æn.* 1. *Achates suggere tela mihi*, *Æn.* 2. So the good Angels are our arms and armour-bearers, our swords and shields, to defend us, and hurt our enemies. 5. *Achates* is commended in the Poet for his fidelitie to *Aeneas*, therefore to him *Aeneas* committed his secrets: as in all servants faith and silence are required; so especially in Princes favourites: which are the two vertues that old *Simo* commends in his servant *Sossia*; *In te semper intellexi esse sitas fidem & taciturnitatem*. 6. *Achates* (*Æn.* 6.) brings *Sibylla* the goddess of counsell to *Aeneas*: so a Princes favorite should be wise, and still able and ready to give good counsell. 7. *Aeneas* committed the care of his son, and the charge of his arms to *Achates*: the two main things of greatest consequence in a kingdome are the education of the Kings children, and the managing of his Militia; with which he ought to trust none but *Achates*, such as in care, fidelitie, silence, diligence, and wisdom exceed all others: and who should this be but his great Councell? These ought to walk hand in hand, and be partners in the same care.

——— *Huic fidus Achates*

Sit comes, & paribus turis vestigia figat. *Æn.* 6.

8. When *Aeneas* was wounded, and could not stand, hee was supported by his sonne *Ascanius*, and faithfull *Achates*:

——— *Fidus Achates,*

Ascaniusque comes castris statuere cruentum.

Kings are but men, subject to errors and mortality; from
mortality

mortalitie they are kept by their children; from error, by their wise Councell. 9. *Achates* is the name of a party-coloured gem. King *Pyrrhus* had one which naturally represented *Apollo* and the nine Muses; to shew us perhaps, that wisdom and learning should still accompany Kings.

ACHELOUS.

HEE was the sonne of *Sol* and *Terra*, or of *Oceanus* and *Terra*; fighting with *Hercules* for *Deianira*, he turned himselfe into a Serpent, then into a Bull, whose right horn *Hercules* pulled off; which that hee might redeem again, hee gave to *Hercules* the plentifull horn of *Amalthea*, and afterward for grief of his overthrow, choaked himselfe in the River.

The INTERPRETER.

1. **A** *Chelous* was a River, and all Rivers are painted like men, with long haire, and long beards, leaning on their elbow over a great earthen pitcher of water: the hair and beard may signifie the weeds and sedges of the river: the leaning on the elbow over a pitcher of water, sheweth that water is heavie, tending downwards, and is supported by the earth, and contained within the concavities thereof: they are painted like men, because the supposed Deities of the rivers appeared in the form of men: so did the god of *Tyberis* appear to *Æneas*, *Æneid. 8.*

Populeus inter senior se attollere frondes

Vissus.

2. *Achelous* was a river, which as all others, hath its beginning and increase from the Sun, the Sea, and the Earth: it was called a Serpent from the many windings thereof; and a Bull, from its noise and bellowing. 3. The two horns are its two streams, the one whereof was cut off by *Hercules*,

rules, and divided unto divers brooks, by which the countrey was enriched; and Hercules for his pains received the greater increase. 4. They that strive against mighty men had need to be both Serpents in policie, and Bulls in strength. 5. They who turn themselves into wanton Bulls, and spend their horn, that is, their strength, on women and wine, are at last choaked with melancholy and hydropicall humours. 6. If great men lose their horn, that is, their power and honour, let them redeem them with their wealth, for honour is better then money. 7. If God for thy sinnes take thy power and glory away, or thy bodie's strength by sicknesse, let the poor partake of thy plentifull horn, and choak thy sins in the river of repentance.

ACHERON, See STYX.

ACTÆON.

HEE was a great hunter, who by mishap having spied Diana washing her self, was by her turned into a stagge, and torn by his owne hounds.

The INTERPRETER.

1. **A**ctæon was a proud man, for hee preferred himself to Diana, and bragged that his skill in hunting exceeded hers; 'Tis a dangerous thing to speak irreverently of Gods: neither is there any punishment fitter for a proud man, then to be metamorphised into a beast; so was Actæon here, so was Nebuchadnezzar in holy Writ. Hee that will not honour God, shall not abide in honour, but shall be like the beasts that perish. 2. Diana is the Moon, by whose light, influence, and motion the Sun worketh on sublunary bodies. Dogs madnesse (by which they prove dangerous to their masters) is angliſt of the Moon; which ruleth much over the brain. 3. Curiosity is dangerous;

pry not too much into the secrets of heaven, lest with *Adam*, your understanding be taken from you; and ye become a prey to the beastly imaginations of your own brain.

4. Cruelty is here forbid: hee that takes delight in murdering of beasts, proves sometime with *Nimrod* a murderer of men; and such for want of humanity may be said to be turned into beasts, and tortured with their owne dogs, that is, by an evill conscience. 5. When men neglect their estates and callings, and spend their patrimonies profusely on dogs and hunting, they may be said to be devoured by their own dogs. 6. They who suffer themselves to be abused, and their estates wasted by Parasites and flatterers, not unfitly may be said to be a prey to their owne dogs. 7. They who look upon women, and lust after them, lose their reason, and are devoured by their own lusts. 8. If *Diana's* nakednesse seen unawares was the occasion of his misfortune; how blame-worthy are these women, who with naked breasts, immodest looks, light behaviour, phantastickall attire, entice men to their destruction, and of men, do metamorphose them unto beasts?

ADONIS.

HEE was a beautifull youth, with whom *Venus* was in love; but whilst hee was hunting, was killed by a boar, or by *Mars* in the shape of a boar, and by *Venus* was turned unto a red flower called *Anemone*, hee was kept after death by *Ceres* and *Proserpina*, six months under ground, and other six months by *Venus*, above.

The INTERPRETER.

1. **T**HE Athenians had certain festivall dayes called *Adonia*, in memory of *Adonis* his untimely death: in these feasts the women used to carry upon biers or hearfes the image of a dead youth to the grave, with much mourning

ning and shedding of tears: and therefore *Venus* was wont to be painted in the forme of a mournfull woman shedding of tears; with a vail over her head, bewailing the losse of *Adonis*. By *Venus* may be meant the earth, for this is the beautifull and fruitfull mother of all living creatures. By *Adonis* may be understood the Sun, who in winter is in a sort killed, when his heat and presence is lessened, then the earth mourns, and loseth her beauty; the shedding of tears is the increasing of the springs and rivers, by great and continuall rains. 2. If by *Adonis* wee understand wheat, that lodgeth with *Proserpina*, that is, lyeth buried in the ground six months in the winter; the six summer months it is above in the air with *Venus*, by which the beautie of the yeer is signified; by the boar may be meant the cold, frosty and snowy season, in which the wheat seems to be killed. 3. If with *Macrobius*, by *Adonis* we understand the Sun; hee may be said to lodge six months with *Proserpina*, in respect of his southerly declination; the other six months with *Venus*, for then the creatures give themselves to procreation: hee is killed by the boar, and lamented by *Venus*, for in winter his beams are of no force to dispell the cold, which is the enemy of *Adonis* and *Venus*, that is, of beautie and procreation. 4. *Mars* in the form of a Boar kills him; because wars and hunting are masculine exercises, and not fit for weak bodies and effeminate spirits. 5. *Adonis* is from *adon* to sing, for beauty and musick are friends to *Venus*. 6. *Adonis* may signifie the good Government of a Common-wealth, which is the beauty thereof, which is killed by *Mars* in the form of a boar; for *Mars* and wantonnesse are enemies of all Government. 7. Beautifull *Adonis* is turned into a fading flower; to shew, that beauty quickly perisheth. 8. Young and faire *Adonis* is killed by a Boar; so wantonnesse and lechery are the destroyers of youth and beauty. 9. Our resurrection in this may be typed out; for although death kill us, it shall not annihilate us, but our beauty shall encrease, and

we shall spring out of the ground again like a beautiful flower in the Resurrection. 10. Though our bodies die, yet our good name shall flourish, and like a fair flower, shall live and smell when we are gone. 11. *Myrrha* of her owne Father begot this child *Adonis*, which *Myrrha* flying from her angry Father, was turned into a tree, and with the blow of her Fathers sword was delivered of this child; because the Sun the common Father, begot the sweet Gum *Myrrhe* of that Arabian tree of the same name; which Gum doth cause much delight and pleasure, for so in Greek *Adonis* signifieth: In this Gum *Venus* is much delighted, as being a help to decayed beauty, to a stinking breath, to procreation, and the vitiosity of the matrix. 12. Let them remember, who hunt too much after pleasure, that the devil is that great boar who lyeth in wait to kill them.

ADMETUS.

HE being a sutor to *Alceste*, carried her away by the assistance of *Apollo* and *Hercules*, in a Chariot drawn by a Lyon and a Boar; afterward being like to die, was recovered by the voluntary death of his wife: whom *Hercules* delivered out of hell, and restored her to *Admetus*.

The INTERPRETER.

1. **A** *dmetus* was King of *Thessalie*, whose sheep *Apollo* fed: Every King is a shepherd, who without *Apollo*, that is, wisdom, can never rule and guide his people.
2. *Admetus* was the husband of *Alceste*, which signifieth strength; and a King is or should be the husband of his Countrey, which is the Kings strength.
3. By the means of *Apollo* and *Hercules* *Admetus* procured his wife; so by wisdom and power Princes bring people to subjection.
4. He that intends to marry, had need take the aid of *Apollo* and *Hercules*, that is, of wisdom, and strength of body.

5. *Αδμυτὸς* is one that cannot be tamed, as many lusty young men are; therefore it is good to marry with (a) *Alceste*. 6. Many foolish women like *Alceste*, refuse many good matches, and at last are carryed away by a Lyon and a Boar, that is, by one that is lasciviously given, and who can put on the bold face of a Lyon. 7. Fruitful women are like *Alceste*, who cast themselves unto the jaws of death by child-bearing, that their husbands may live in the fruit of their womb; for parents live in their children: But by the means of *Hercules*, that is, of the strength of Nature, women are delivered from death. 8. *Alceste* is our hope, with which we shall marry if first we can subdue the Lyon of pride, and the Boar of concupiscence. 9. *Admetus*, or the untamed spirit of Satan doth carry away the soul, which is the daughter of God, in the Chariot of vanity, drawn with pride and fleshly pleasures; and in hell the soul should have continued for ever, if Christ our *Alcides* had not delivered it from thence.

(a) *αλχη* robur.

ÆACUS. MINOS. RADAMANTHUS.

These were Jupiters sons, and Judges in hell; at the request of Æacus when the Iland of Ægina was depopulated with sickness, Jupiter turned the Ants into men; so was Greece delivered also by the prayers of the same Æacus.

The INTERPRETER.

1. **N**One were admitted into the presence of these three Judges, but naked souls, destitute of clothes, beauty, money, or any thing else that might move these Judges to partiality: in this world we must not look for justice; when we are stript of all, then shall we have it, for here something will be found about us that shall corrupt the

the Judge. And is it not a shame that there should be more justice in hell then on earth? 2. Just Judges are the sons of God, as these three were the sons of *Jupiter*. 3. The good laws of just Judges shall not be forgotten, but when they are in hell, that is, when they are dead, their laws shall be still in force. 4. These three Judges are the three effects of a wicked mans Conscience, to wit. to accuse, condemn, and torment the sinner: and in this sense, a man may be said to be in hell, whilst he is on earth. 5. *AEacus* by his wisdom causing the barbarous inhabitants to forsake their caves and holes wherein they dwelt; and to build houses, to leave their diet of roots and fruits, and to sow corn; in teaching of them civility, and military discipline, whereby they overcame the Pirates which used to molest them: for these respects he was said to turn them from Ants into men. 6. In relieving *Græcia* by his prayers from the plague, doth shew us, That the prayers of the faithful avail much. 7. Before Christ came, the *Gentiles* were but Ants, men of earthly conversation, being sed with roots of superstition; molested with spiritual pirates; but by the preaching and intercession of Christ, the wisdom of the Father, and the Judge of all the world, they were made men, taught to forsake the dark holes of Idolatry, and to build them an house in heaven, to feed upon the bread of Gods Word, and to fight against their spiritual enemies. 8. These three Judges were so placed, that *AEacus* and *Rhadamanthus* being more loving brothers, sat alwaies together, but *Minos* by himself; this is noted for his cruelty, the other two for their gentleness and mercy: to shew us, that as there are two mild Judges for one cruel, so justice should be tempered with mercy, but so, that mercy be alwaies prevalent. 9. When *Jupiter* sent these his three sons to be judges in hell, he directed them to take their journey through a delightful meadow, called the field of truth; I wish all Judges would passe through this field; for neglect in passing through this field in these distracted times, many good and innocent men have been undone by false and lying informations. Ægeon.

ÆGÆON.

HE was begotten of the Heaven and Earth, or of the Sea ; he assisted Jupiter, when Juno, Pallas, and Neptune made insurrection against him, and would have bound him ; for whose good service he was made keeper of Hell gates, but afterwards rebelling against Jupiter, he was overthrown with his thunder, and laid under the hill Ætna, which alwaies bursts out with smoak and flames when he turns himself about ; he had an hundred hands, and fifty heads ; he is also called Briareus, and Enceladus.

The INTERPRETER.

1. **ÆGÆon**, as the other Giants, were painted like men above the waste, but like serpents under ; *Commodus* that bloody Emperor, when he would represent *Hercules* with a Lyons skin about his shoulders, and a club in his hand ; caused some men whom he meant to kill in sport be sent for. Now that he might seem to fight for the gods against the gyants, he would cause the leggs and thighes of these men to be set away, or wrest aside, that so they might seem to be like the gyants, and then with his club he knocked them down and bruised them. This was not indeed to fight for the gods, but to satisfie his own cruelty and bloody nature: there be too many that pretend they fight for God, when indeed they fight for their own ends ; and to make the matter the more plausible, they will by tra-
ducing give the enemies serpents feet ; though they have none, and make them seem to be gyants against whom they fight, though they be not such. 2. By this many-handed and many headed monster, is meant the Wind, the power and vertus whereof are many and wonderful ; it is begot of the vapors of the earth and sea, by the heat and influence of heaven, when *Jupiter*, that is, the heaven is obscured, and as it were bound up from us with thick mists extra-

sted

Eted by *Minerva*, that is, the Sun, out of *Neptune* or the Sea,
 and received by *Juno*, or the Aire; these three are said to
 conspire against *Jupiter*, then comes the wind and blowes
 away these mists; and so *Jupiter* is relieved, and the heavens
 cleared. *AEgeon* is said to keep hell gates, because the
 winds are often inclosed in the bowels of the Earth and
 Sea. 3. *AEgeon* fights against *Jupiter*, when the South-
 wind obscures the Heaven with clouds, then with his Sun-
 beams, or thunder, the Air is cleared, and the wind settled;
 and because *AEtna* never vomits out fire but when there is
 wind generated in the hollow holes, and cavernosities
 thereof, therefore *AEgeon* is said to lie and move there.
 4. Go hath made our stomach and belly to be the recepta-
 cle of naughty vapors, which notwithstanding sometimes
 rebel and obnubilate the heaven of our brain, and fight a-
 gainst our *Jupiter*, that is our judgement and reason; but
 oftentimes are overcome and beat back by the strength of
 nature, and property of the brain. 5. *Juno*, that is, vapors;
Neptune, that is, too much moillure; and *Pallas*, that is too
 much study, oftentimes molest the brain, and assault judge-
 ment and reason; but the help of *AEgeon*, or the strength
 of the animal spirits do relieve the brain and make peace.
 6. In 88. the Spanish *Juno*, that is, their wealth; *Minerva*,
 their policie; and *Neptune* their Sea-god, I mean their
 great Fleet, which affrighted the Ocean, conspired to in-
 vade our heaven, that is, our Church and State; but *AEgeon*,
 the stormie wind, sent by *Thetis*, but by the power of the
 Almighty, scattered their forces, and relieved our *Jupiter*.
 7. Every pyratial ship, robbing honest men of their goods,
 may be called *AEgeon*, for they fight against God himself,
 and their end for the most part is fearful. 8. *Arius* and o-
 ther hereticks opposing Christs divinity, with *AEgeon* fight
 against God; and being struck with the thunder of Gods
 Word, without repentance they are sent to hell. 9. All
 seditious persons rebelling against the Church and State,
 are *AEgeon* fighting against God, and they must look for
 this reward.

ÆNÆAS.

HE was a Trojan Prince, son of Venus, by whose help he was delivered from being killed by the Græcians: he carried his old father on his shoulders out of Troy, with his household gods; he was seven years by the malice of Juno tost upon the seas, and kept back from Italy; who when he arrived thither, was molested by a long war, caused by Juno and Alecto; having at last killed Turnus, ended his days in peace and honour; he went down to Hell to visit his father in the Elysian fields, who by the help of Sybilla and the golden Branch, overcame all the dangers of hell; his acts are eternized by the Prince of Poets.

The INTERPRETER.

1. **W**HEN *Æneas* went down to hell, the dog *Cerberus* barked against him, which used to fawn upon others; even so, the Devil is an enemy to virtuous men, such as *Æneas* was, but he is a friend to the wicked.
2. He was called the son of *Venus*, because that planet was mistress of his horoscope, or because of his beauty and comely proportion; and to shew that love is the chiefest guard of Princes, and that which doth most subdue and keep people in subjection.
3. *Juno* and *Æolus*, the aire and wind conspired against him to drown him; so sometimes Princes are oftentimes vexed and endangered by the storms of civil diffention.
4. *Neptune* was his friend both in the Trojan war, and to help him forward to Italy; *Vulcan* made him armour, *Mercury* was his Counsellor and spokesman; *Cupid* made way with Queen *Dido* to entertain him; to shew that a Prince cannot be fortunate and powerful, without shipping, armour, eloquence and love.
5. The golden Branch made way for him to *Proserpina*, and brought him to hell, and so doth the inordinate love of gold bring many unto hell: Again, gold maketh way through the strongest

strongest gates, and overcometh the greatest difficulties; besides, gold is the symbole of wisdom, without which no man can overcome difficulties: Lastly, hee that will goe through the dangers of hell, that is, the pangs of death with cheerfulness, must carry with him a golden branch, that is, a good conscience; and perhaps this golden branch may be the symbole of a Kings Scepter, the ensigne of government, wherein a King is happy, if his Scepter be streight and of gold, that is, if wealth, and justice, and wisdom go together. 6. *Aeneas* had not found the branch without the Doves, his mothers birds; so without love, innocency and chastity, wee cannot attain to true wisdom. 7. He that would attain unto the true Branch, that is, Christ the righteous Branch, and Wisdom of the Father, must follow the guide of the two Doves, the Old and the New Testament, they will shew us where hee is. 8. *Aeneas*, by the help of *Sibyl*, went safely through Hell; so by the assistance of Gods counsell (for [*σῶς & βίβλος*] *Sibyl* signifieth so much) we shall overcome all difficulties. 9. His companion was *Achates*, for great Princes are never without much care and sollicitude, as the word [*ἀχθος*] signifieth. 10. *Aeneas* went thorow the dangers of hell, sea and land, before he could have quiet possession in *Italy*; so wee must thorow many dangers enter into the kingdome of heaven. 11. *Aeneas* is the *Idea* of a perfect Prince and Governour, in whom wee see piety towards his gods in carrying them with him, having rescued them from the fire of Troy, in worshipping the gods of the places still where hee came, in going to *Apollo's* Temple as soon as hee lards in *Italy*, in his devout prayers hee makes to *Jupiter*, *Apollo*, *Venus*, and other gods; piety also towards his old father, in carrying him on his shoulders, in bewailing of his death, visiting of his tombe, going down to hell to see him; his love was great to his wife *Cressa*, in lamenting, and casting himself into open danger for her; his love was great to his sonne *Ascanius*, in the
good

good breeding and counselling of him; to *Palinurus*, *Mysseus*, and others; his vigilancy in guiding the helm; midnight, when his people were asleep; his liberality to his souldiers; his magnanimity, constancie, wisdom, fortitude, justice, temperance are fit by all Princes to be imitated, and the *Æneids* to be diligently read.

ÆOLUS.

HE was Jupiters son, a King over divers Ilands, and reigned in a City walled with brasse; hee kept the Winds in a cave or hollow hill; which at Juno's request, and promise of a marriage with her Nymph *Deiopeia*, he let out against *Æneas*.

The INTERPRETER.

BEfore that *Æolus* was made King of the winds, they were very unruly, and had amongst themselves divers conflicts and encounters, so that not onely ships on the sea, but castles and whole towns also on the land were overthrowen by them: even so, till Kings and Governours were chosen by the people to rule and guide them, they were subject to continuall disorders, tumults, and civill broils, oppressing one another; but a wise King, like another *Æolus*,

Sceptra tenet, mollisque animos, Et temperat iras;

Ne faciat maria ac terras, cœlumque profundum

Quippe ferant rapidi secum, verrantque per auras.

2. He is called *Jupiters* son, because the winds are begotten by the influence and motion of the heavens.
3. Hee was an *Astronomer*, and could foretell storms and calms, therefore it was thought hee had the command of the winds.
4. His City was said to be walled with brasse, because it was guarded with armed men.
5. Hee kept the winds in a hollow cave; because some caves be full of vapours, which sometimes burst forth with violence.
6. He reigned over

over Ilands, because they are most subject to storms. 7. *Juno* could not sink *Aeneas* his ships without the help of *Æolus*; neither can the air violently work, if it be not moved by the vapours, which are the winds, or else without vapours, by the planets. 8. The marriage between *Æolus* and the sea Nymph, shewes the relation that is between the wind and the sea. 9. Hee may be called *Æolus*, and the God of winds, that can curb and keep under anger, and other unruly passions. 10. It is a dangerous state, when *Juno* and *Æolus*, that is, wealth and power band themselves against innocent men.

ÆSCULAPIUS.

Hee was the god of Physick, and son of *Apollo* and *Coronis* the Nymph, whom *Apollo* shot with his arrowes, and cut out the childe, who was nursed by a goat, or bitch, as some would have it; hee relieved *Rome* from the plague in the form of a Serpent, being brought from *Epidaurum* in a ship: hee restored *Hippolitus* to life, therefore was killed by *Jupiters* thunder.

The INTERPRETER.

1. **I** Finde *Æsculapius* painted like an ancient man with a long beard, crowned with bayes, having in one hand a knotted or knobbed staffe, with the other hee leans upon a serpent, and hath a dog at his feet, by which are represented the qualities of a Physician; hee ought to be grave and aged, wise as the serpent, vigilant as the dog, and should be a conquerour of diseases, as his laurell garland shewes; the knobbed staffe signifieth the difficultie and intricacies of physick. 2. As the Tyrant *Demysius* robbed *Æsculapius* of his golden beard, affirming that it was unfit he should have so large a beard, whereas his father *Apollo* was bearded: even so did *Julian* another Tyrant and Apostate

rob

rob the Churches of Christians, affirming that it was unfit, they being disciples, should be rich, whereas their Master was poor, and that being poor, they shall be meet for heaven. 3. *Æsculapius* was brought from Epidaurus in shape of a serpent to Rome, where he drove away the pestilence; it seems the Romans had heard of the brazen serpent which in the desert healed all the beholders of their stings and wounds. 4. *Æsculapius* is the milde temper of the air, as the word [*ἥπιος* *blandus*] sheweth, which is the effect of the Sun, or *Apollo*, and is the cause of health; therefore *Hygia* and *Iaso*, that is, health & cure are the children of *Æsculapius*. His mother is *Coronis*, [*χορὼν* *misericordia* & *temperatio*] or the due mixture and temper of the aire; which because it depends from the influence of the Sun, therefore *Apollo* is said to beget *Æsculapius* of her; but when he killed her with his arrowes, is meant, that the Sun with his beams did overheate and infect the air with a pestilence. 5. I had rather understand by this fiction the true temperament of a sound mans body, caused by *Apollo* and *Coronis*, that is, the due proportion of the naturall heat and radicall moisture, called *ἡσυχία*, and the true cause of health. Then *Coronis* is killed with *Apollo's* arrowes, when the naturall heat degenerates into a feverish inflammation, and drieth up the moisture; but when the heat returns to its former temper, *Æsculapius*, that is, health is recovered, and nourished by a goat, because goats milk is good to feed and restore decayed nature. 6. By this fiction, I think, is represented to us the properties of a good Physician; hee is the son of *Apollo* and *Coronis*, that is, of knowledge and experience; knowledge kils experience, when the learned Physician trusts not to experiments, but by art and knowledge hee cures; for indeed in physick, experience is little worth; for what experience can one have of such infinite varieties of temperaments which are amongst men, every man having a peculiar constitution, which is also still differing from it selfe? as *Æsculapius* was nursed by a goat or bitch,

So Physicians are maintained by gluttony and Venery. *Chiron*, Saturn's son, was *Æsculapius* School-master; for time hath brought the knowledge of physick to perfection; or because *Chiron* being half a man, and half a horse, sheweth that a Physician must be a Centaur, that is, a man in judgement, and a horse in courage: it is fit that Physicians should be brought to Rome, that is, to great Cities infected with sickness: the Serpent, Cock and Raven were consecrated to *Æsculapius*, so was the Goat also, to shew that a Physician must have the Serpents wisdom, the Cocks vigilancy, the Ravens eye and forecast, and the Goats swiftnesse; for delays are dangerous, and if Physicians cure desperate diseases, they must not be proud, and attribute the glory to themselves, or skill, but to God, lest they be punished in his just anger, as *Æsculapius* was. 7. Christ is the true *Æsculapius*, the Son of God, and the God of Physick, who was cut out, as it were of his mothers womb, by the power of God, without mans help, and cured all diseases; the true brazen Serpent, hee onely who was struck with the thunderbolt of his Fathers wrath, and sent to hell, to deliver us from death and hell.

ALPHÆUS.

HEE was a great hunter, and fell in love with the Nymph *Arethusa*, who that shee might escape him, was by the help of *Diana* turned into a Fountain, and hee afterward sorrowing became a River, which still runs after *Arethusa*.

THE INTERPRETER.

1. **A**lphæus was worshipped as a god, and his image was placed upon the same altar with *Diana*, either because they both delighted in the same sport, to wit, in hunting; or to signifie the mutuall relation the one hath to the other: *Diana* was the goddess of woods, *Alphæus*

was a River; but woods prosper best that are neer to rivers: or *Diana* is the Moon; but the moon is a friend to rivers and all moist things, which are begot, preserved and moved by the Moons heat, light, and influence. 2. *Alpheus* is a River of Elis in Arcadia, through secret passages running under the earth and sea, it empties it self in the spring *Arethusa*, in Sicilie; which, though *Strabo* denyeth it, it cannot be otherwise, seeing so many witnesses confirm that whatsoever is cast into *Alpheus* is found in *Arethusa*. 3. As this water running thorow the Sea, loseth not its sweetnesse, by receiving any salt rellish; so neither must we lose our integrity and goodnesse by conversing with the wicked. 4. Husbands must learn of *Alpheus* to be kinde to their wives, and to make them partakers of all their goods, as *Alpheus* imparts all it receives to *Arethusa*. 5. Wee must never rest, till we have obtained him whom our soule loves; the salt sea of afflictions, and the distance of place must not hinder our course. 6. *Arethusa* is from ἀρετή *virtut*, which we should still run after. 7. *Alpheus* is from αἶψα, a spot; wee are full of spots and sin, therefore had need to be washed in *Arethusa*, that is, in the water of Baptisme. 8. This water was held good to kill the Morpheus, called therefore *Alphos*, for which cause it was consecrated to *Jupiter*; and it was unlawfull to wash the altar of *Jupiter Olympius* with any other water; so Baptisme doth wash us from originall sinne, and by it wee are consecrated to God. 9. *Alpheus* is as much as εἰς αἶαν-
Scias, the light of truth, which runs after ἀρετή, or *virtue*; to shew that knowledge and theory should alwayes be joyne-
 ed with goodnesse and practice.

AMPHION.

HEE was Jupiters son of Antiope; shee flying from Dirce to a solitary mountain, was there delivered, and the child was there brought up by shepherds; hee learned his musick of Mercury

Mercury, and received his Lute from him: by the force of his musick he caused the stones to follow him, with which the walls of Thebes were built: but afterwards our braving Latona's children, and upbraiding them for want of skill; was by her killed.

The INTERPRETER.

1. **W**HETHEAS there were three sorts of musick, to wit; the Lydian, the Doric, and the Phrygian; the first was mournfull, and for funeralls; the second masculine, and for warres; the third effeminate, and for marriages: *Mossas* was the inventor of the Phrygian, *Thamyris* of the Doric, and *Amphion* of the Lydian musick. 2. *Amphion* was *Jupiter's* son, because musick is from God; or because the heavens by their perpetuall revolution, shew, that musick without continuall exercise cannot be attained unto; or to shew that there is in the heavenly bodies an harmony, as well as in musick: or if by *Jupiter* wee understand the air, as sometimes Poets do, then, as *Jupiter* gave life to *Amphion*, so doth aire to musick; for no sound is either by voice, instruments, or water, without air. 3. *Jupiter* in the form of a Satyr begot *Amphion*; Satyrs were great dancers, and dancing requires musick. 4. *Amphion* was bred by shepherds; for these living an idle and solitary life, were invited to invent musick, partly by the singing of birds, and partly by the whistling of the wind among the trees, or by the running of waters. 5. Hee was born in a remote hill, because musickall inventions require quietnesse, and a private life far from troubles and businesse. 6. *Mercury* taught him, and gave him the Lute; to shew the resemblance and equall power of eloquence and musick; eloquence being a speaking harmony, and musick a speechlesse eloquence, the one by words, the other by sounds working on the affections. 7. His building *Thebes* walls by his musick, shews what is the force of eloquence, to draw rude people to religion, politie, and civility.

vility. 8. His out-braving of *Apollo* and *Diana*, doth not onely shew the insolencie and pride of some men, when they have got some perfection in an Art; but also, I suppose, may be meant the power and delight of Musick, that it no lesse affects and delights the soule by the ear, then the light of the Sun and Moon doth the eye: So that Musick may as it were challenge the Light. 9. *Amphion* may be said to be killed by *Letaea*, when musicall knowledge is lost by negligence and oblivion. 10. Our Saviour Christ is the true *Amphion*, who by the preaching of the Gospel hath built his Church, and made us who were but dead and scattered, living stones in this building; his Musick hath quickned us, and his love hath united us. 11. *Amphion* was said to build the walls by the help of his Musick, because perhaps he employed Musicians at that time, who by their musick encouraged the builders, and made them work the better.

ANDROMEDA. See PERSEUS.

ANTÆUS.

HHe was a Giant forty cubits high, begotten of Neptune and the earth, with whom when Hercules did wrestle, still as he was flung on the ground, his strength increased; which Hercules perceiving, lifted him from the ground, and squeezing him to his breast, stifled him.

The INTERPRETER.

1. **A**NTÆUS was King of Tingitania, who compelled his guests to wrestle with him, and then killed them. This is the trick of Tyrants, who make use of their strength and power to undoe and ruine the weak and meaner sort: and here wee may see what danger it is for meaner men to contend with Princes and great ones,

ones, they can expect nothing but ruine: *Potentioris iram sapiens nunquam provocabis*, Seneca. 2. The bignesse of his body shewed that earth and water were extraordinarily predominant in him, therefore hee was called the son of Neptune and the Earth. 3. A covetous man is like *Anteus*, the more that his affections touch earthly things, the stronger is his covetousnesse; till hee be lifted up from the earth with heavenly thoughts, and then covetous thoughts die. 4. Satan is like *Anteus*, for the more hee is beat down by the Herculean strength of Gods Word, the more violent and fierce hee groweth; but being squeezed by the brest-plate of justice, hee loseth his force. 5. Satan deales with good men, as *Hercules* with *Anteus*; hee flings them down by oppression and persecution; but when hee perceiveth, that by this means they grow stronger and more resolute, hee lifeth them up by pride and prosperity, by which many are overthrown which grew strong by adversity. 6. The Sunne, like *Anteus*, when hee is come to his *perigaeum*, or that point nearest the earth, hee begins to gather strength, which increaseth till hee come to his *apogaeum*, or that point in heaven farthest from the earth, and then his force begins to weaken. 7. Hee that will cure a Feaver with hot things, or an Hydroptic with cold and moist things, hee doth as *Hercules* to *Anteus*, increase the disease by applying things of the same nature; whereas diseases should be cured by contraries. 8. Every thing in its own element, with *Anteus*, doth gather strength and prospereth; but being put into another element dieth, as fishes in the air, and beasts in the sea.

APOLLO.

HEE was the son of Jupiter and Latona, born in Delos; hee kill'd the Serpent Python, the Giant Tytion, Marsyas the Musician, and the Cyclops that made Jupiters thunder,

der, with which his son *Æsculapius* was slain; for which fault *Jupiter* banished him, and drove him to feed *Admetus* his sheep, and to help *Neptune* in building of the walls of *Troy*: hee was the god of *Wisdom*, of *Physick*, of *Musick*, and *Archery*.

The INTERPRETER.

1. **B**Y *Apollo* may be meant God himself: for as they painted *Apollo* with his harp, and the three *Graces* in one hand, with a shield and two arrows in the other; so by this perhaps they meant that God was not onely a punisher of wickednesse, but a rewarder of goodnesse; as hee had two arrowes, so he hath many punishments: but yet he hath the comfortable harp of his mercy to sweeten them in the other hand; and having but two arrowes, hath three graces, to shew that hee hath more mercies then punishments: and therefore the same hand that holds the arrowes, holds also the shield, to shew that even when his arrowes flye at us, yet with his shield hee defends and supports us. God shot his arrowes at *Abraham*, when hee raised so many Kings against him; yet at the same time hee forbids him to feare; for saith hee, *I am thy shield*, Gen. 15.1. And that by *Apollo* was meant the supreme God, is plain by the *Assyrians*, in joyning the pictures of *Apollo* and *Jupiter* together, whom they painted with a whip in one hand, and the thunder in the other, to shew, that God hath diversitie of punishments, according to the diversitie of offenses, some gentle, some more rigorous. For this cause the *Egyptians* represented him by a Scepter with an Eye, to signifie both his knowledge and providence, by which the world is guided: And they painted him with wings, to signifie the swiftnesse of his motion; by which it appears, that *Jupiter* and *Apollo* were with them one and the same god. 2. I finde that *Apollo* is painted with one side of his head shaved, the other hairy; by which I think they meant, that whilst the Sun shined to one hemisphere, the

the other was dark; for by his hair they meant his beams, and by his baldnesse darknesse, caused by his absence. 3. By *Apollo* is ordinarily understood the Sunne, which as his (a) name sheweth, is both the destroyer and preserver of things; he is the son of *Jupiter*, because he is a part of heaven, or because he was created by God; he was born of *Latona*, because God brought light out of darknesse, and the Sun out of the *Chaos*; born in *Delos*, which signifies manifestation, for the Sun discovereth all things; he kill'd *Python* the Serpent, because the Sun by his heat dispereth all putrefied vapours, and cleareth the air from mists; for of putrefaction venomous beasts are procreated; so he kill'd *Jupiters* Thunder-maker, because the Sun cleers the air, and consumes those exhalations and moistures, of which Thunder is ingendred. When *Apollo* was born, *Diana* his sister, who was first born, was the Midwife to bring forth *Apollo*; that may signifie that the Sun is freed from his eclipse and darknesse, when the Moon departeth from him; he is still Beardlesse, to shew his perpetuall youth, his long hair shews his beams; he feedeth sheep, because his heat produceth grasse; hee is carried in a Chariot drawn with four horses, to shew his motion, and the four seasons of the year, or the four parts of the Artificiall day, as his horses names do shew, (b) *Erythreus*, *Aëtion*, *Lampus*, *Philogeus*; for he is red in the morning, cleer about nine of the clock, in his full splendour at noon, and draws to the earth in the evening; hee is the god of Wisdom, not by infusing the habit or essence thereof, but by preparing and fitting the Organs for the use and exercise thereof; therefore Southern people are more subtile, wise and ingenious, then the Northern. And because from the Sun divers predictions are gathered of the alteration of Weather, and other (c) sublanary mu-

(a) *Ἀπόλλυμι* perdo. *Σολῶ* saluo & soluo, ἡλίου quasi ἡλίου, a latendo. (b) *Erythreus*, i. e. ruber, *Aëtion* splenden, *Lampus* fulgor, *Philogeus* terram amans. (c) Vide Virgil. Georg. I.

tations, he was called the great Prophet, and god of Divination; hee was also called the god of phytick, both because Physicall herbs have their strength from the Sun, and oftentimes the Spring cureth the winter diseases, and the Summer the infirmities of the Spring; he was called the god of musick, because he cleers up the spirits of all things; therefore the birds do welcome his approach with their melodious harmonie; therefore the Swan was dedicated to him, and the grasshoppers also; and as in musick, so in his motion and operations there is a harmony; and because he fits the air, which is the *medium* of musick and of all sounds; the Muses for this cause are in his custodie; which were enlarged from three to nine, according as the number of strings increased in musicall instruments; he was called an Archer because his beames like arrows fly every where; His Tripod, which some will have to be a table called also (d) *Cortina*, from *Pyibons* skin, with which it was covered, others a three-footed vessell, others a three-footed chair, wherein they sat that prophesied; I say, this *Tripod* may signifie the three circles in the Zodiack, which every yeer hee toucheth, to wit, the Eclipse, and the two Tropicks. They that died suddenly, or of any violent disease were said to be killed by *Apollo*, because the Sun with extreme heat doth cause famine and infectious Fevers. Thus he was said to shoot with his arrows *Amphions* children; to him were dedicated the strong Bull, the white Swan, the quick-sighted Raven; to (e) signifie the power, and beauty, and piercing light of the Sun; which because it detesteth obscure things, hee was called a Prophet; the Olive, Palm, and Bay-tree also were dedicated to him, both because the Olive and Palm grow not but in hot countries; and because they are, as the Bay-tree, usefull in physick, and of an hot quality like the Sun, therefore he was said to be in love with (f) *Daphne*, the daughter of the River

(d) *Cortina potens dicitur Apollo.**a manifestando.*(e) *Phœnus dicitur Apollo*(f) *Daphne a diazawey.*

Peneus, because on the banks of that River are good store of Bay-trees: his shoes and garments were of gold, to shew his colour; hee with *Neptune* built the walls of Troy, to shew, that without Gods assistance no City or State can stand or be built. His love which hee bare to the flower *Hyacinthus*, is to show, that flowers doe bud and prosper by the Sun, and die with cold winds; therefore *Zephyrus* was the cause of his death; and perhaps *Apollo* and *Neptune* were said to build Troys walls, because mortar and brick are made by the help of heat and water; or because *Lusimædon* either stole or borrowed some treasure out of the Temples of *Apollo* and *Neptune*. 4. Our Saviour Christ is the true *Apollo*, both a destroyer of Sarans Kingdome, and a saver of his people; for ἀπαλυσιν is as much as to loose by paying the price of redemption; hee is the Sun of righteousness, by whose beams and arrowes, that is, his word, *Python* the divell is subdued: he is the Son of God, and the God of Wisdom, the great Prophet, the Son of *Latoria*, that is, of an obscure maid: the true God of physick, who cureth all our infirmities; and the God of mulck too, for that harmony of affections and communion of Saints in the Church is from him; hee hath subdued our Giants, that is, our spirituall foes, by whose malice the thunder of Gods wrath was kindled against us: Hee is immortall, and the good Shepherd who hath laid downe his life for his sheep; having for his sheeps sake forsaken his Fathers glory; and hee it is who hath built the walls of Jerusalem. *Apollo* was never so much in love with *Hyacinthus*, as Christ was with the sons of men. 5. As the Sun amongst the Planets, so is a King amongst his subjects; a King is *Apollo*, the destroyer of the wicked, and a preserver of good men; the light and life, and beauty of his people; a God of wisdom amongst them, to guide them with good lawes; a God of physick, to cut off rotten and hurtfull members, to purge out all grosse humours, that is, bad mannere, with the pills of justice, and to cheer up with
cordials

cordials or rewards the sound and solid parts of the politick body; hee is a God of musick also, for where there is no King or head, there can be no harmony nor concord; hee is a prophet, to foresee and prevent those dangers which the people cannot; hee is a subduer of Pythons and Giants, that is, of all pestiferous disturbers and oppressors of the State: his arrowes are his Lawes and power, which reacheth thorow all the parts of his dominion: hee is a good shepherd; and Kings are (*ε*) so called; and a King thus qualified shall be like the Sun, still glorious, immortall, youthfull, and green like the Palm, Olive, and Bay-tree; but if hee doth degenerate into a tyrant, then hee is the cause of mortality, as the Sun is, when hee inflames the air with excessive heat.

(*ε*) πολυδης λαοι.

ARACHNE.

Shee was a Lydian Maid, skilfull in weaving and spinning, Sent by Minerva (for her insolencie, in provoking a goddesse) was turned into a Spider.

The INTERPRETER.

1. **T**He cause of *Arachnes* overthrow, was the rejecting of the old womans counsell, into whose shape *Pallas* had transformed her selfe: then are young people ready for ruine, when they will follow their own heads, and despise the counsell of the aged, whose experience and gravitie should temper their temeritie:

Serie venit usus ab annis.

2. This *Arachne* did learn of the Spider to spin and weave; for the beests are in many things our School-masters. 3. It is not good to be proud and insolent of any art or knowledge. 4. Subtill and trifling sophisters, who with intricacies

trickes and quereks intangle men, are no beter then Spiders, whose captious fallacies are no lesse hatefull, to the wise, then *Arachnes* web was to *Minerva*. 5. Partial Judges use their lawes, as Spiders do their webs, to catch little flies, and let the great ones passe thorow. 6. Covetous men are like Spiders, they unbowel, that is they consume and spend themselves with care and toyle, to catch a fly; for wealth in the end, will be found little better. 7. Envy and a slandering tongue is like a Spider, which doth crack the purest glasses, so do they poyson the best men. 8. Wee should be Spiders in providence; they hang their nets in windowes, where they know flies most resort, and worke most in warme weather, for then the flies come most abroad; and like Mice, they foretell the ruine of an house, by falling and running away, as *Pliny* sheweth.

ARGONAUTÆ, See JASON and HERCULES.

ARION

WAs a skilfull Musician, who having got great wealth, and sailing to Lesbos, was robbed by the mariners, and appointed to be flung in the sea, who having leave to play on his Harpe, so charmed the Dolphins, that they received him on their backs, and caried him to Tenarus, where the dolphin died that caried him, being left on the shoare, and was placed among the stars; the mariners were taken and put to death.

The INTERPRETER.

1. **W**Hen the Tyrrhenian mariners robbed *Bacchus*, he made them mad; for they supposing the sea to be a meadow full of flowers, leapt into it and so became Dolphins; which is the reason they delight to be neere ships: the meaning may be this; that drunkards who intoxicat

toxicate themselves with wine, become mad, and have their imaginations distempered: hence the sea to them is a meadow, and nothing seemes dangerous; but indeed, then do drunkards leap into the sea, when by their intemperance they fall into hydrogies and then are they turned into dolphins, for they drink like fishes, nor is their thirst quenched: *Crescit indulgens sibi dirus hydrops.*

2. This Dolphin was a ship (a) so called, from the image of the dolphin upon the sterne. 3. Here also we may see the force of eloquence, by which wilde men are charmed. 4. No sin is done in secret, but shall be revealed, especially murther, which oftentimes is strangely discovered. 5. God doth not let good turns goe unrewarded, which is signified by the Dolphin made a constellation. 6. Here wee see *Arions* ingratitude, who let the Dolphin die on the shoar. 7. The love of Dolphins to man, may teach us love one to another. 8. The (b) Dolphins never rest, not when they sleep; they are the swiftest of all fishes, and most intelligent; pious to their own kind, in carrying out their dead bodies to the shoar. 9. When Satan drove us out of Paradise into the sea of this world, the Dolphin, that is, the Church received us, and by the musick of Gods word we are saved.

(a) *Nauis Aspidophaga*, Thucid. (b) *Vid. Ælian. Plin. &c.*

A R I S T Æ U S

W*As the son of Apollo and Cyrene, a shepherd, a keeper of Bees, who first found out honey and oyl; hee was in love with Euridice, who being pursued by him, run away, and was kill'd by a serpent; therefore the Nymphs were angry, and destroyed his Bees: Hee obtained of Jupiter and Neptune, that the pestilentiall heat of the Dog-dayes, wherein was great mortality should be mitigated with winds.*

The INTERPRETER.

1. **T**He Minister ought to be *Aristeus*, that is, the best man of the parish in spirituall gifts, and holy conversation, as he is the best in respect of his sacred calling. And hee should pursue *Euridice*, and be in love with her, that is, with right judgement: but shee is fled from *Aristeus*, and is stung by the Serpent; right judgement hath forsaken many of our Ministers, in these troublesome times, and shee is oppressed by that old Serpent the diuell.
2. By *Aristeus* may be meant Wisdome, which is the best thing in man, as the word *αρεστος* shews, which is begot of *Apollon* and *Cyrene* the daughter of the river *Peneus*, because the moderate heat and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of wisdome; by which honey and oyl, things most pleasant and usefull for the life of man, were invented: by wisdome the heat of the Dog-dayes is tempered, because a wise man knowes how to prevent and avoid the inconveniencies of the heaven, *Sapiens dominabitur astris*: *Euridice* is a deep or large judgement, which is nothing else but that act of the intellect in (b) determining what is right, what wrong, what to be chosen, what avoided; and so the Will, whose office it is to chuse or refuse, is directed and guided by the Judgement. A wise man desires to enjoy a right judgement, and to regulate his actions accordingly; but this *Euridice* doth often fail *Aristeus*, and is wounded by the serpent of our corrupt nature; so that this failing, *Aristeus* loseth his Bees, that is, faileth in his inventions, and wants the sweetnesse and comfort which hee should take in his actions; this made Saint *Paul* confesse, that he did what he would not do, and what hee would doe, hee did not.
3. *Aristeus* is a king, a shepherd, and the best man of

(b) *Εὐρετ' ἄνθρωπος, ὅστις ἔχει κρίναι.*

his

toxicate themselves with wine, become mad, and have their imaginations distempered: hence the sea to them is a meadow, and nothing seemes dangerous; but indeed, then do drunkards leap into the sea, when by their intemperance they fall into hydrogies and then are they turned into dolphins, for they drink like fishes, nor is their thirst quenched: *Crescit indulgens sibi dirus hydrops.*

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2. By *Aristeus* may be meant Wisdome, which is the best thing in man, as the word *Bees* & *optimus* shews, which is begot of *Apelle* and *Cyrene* the daughter of the river *Peneus*, because the moderate heat and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of wisdome; by which honey and oyl, things most pleasant and usefull for the life of man, were invented: by wisdome the heat of the Dog-dayes is tempered, because a wise man knowes how to prevent and avoid the inconveniencies of the heaven, *Sapiens dominabitur astris*: *Euridice* is a deep or large judgement, which is nothing else but that act of the intellect in (b) determining what is right, what wrong, what to be chosen, what avoided; and so the Will, whose office it is to chuse or refuse, is directed and guided by the Judgement. A wise man desires to enjoy a right judgement, and to regulate his actions accordingly; but this *Euridice* doth often sail *Aristeus*, and is wounded by the serpent of our corrupt nature; so that this failing, *Aristeus* loseth his Bees, that is, faileth in his inventions, and wants the sweetnesse and comfort which hee should take in his actions; this made Saint *Paul* confesse, that he did what he would not do, and what hee would doe, hee did not.
3. *Aristeus* is a king, a shepherd, and the best man of

(b) *Eūgus latus, Sūm judicium.*

his Kingdome, by whose invention we have honey and oil, that is, delight and all things necessary by his good government; whose wisdom doth prevent the infectious heat of Dogdayes; that is, of oppression, tumults and rebellion; but if at any time *Euridice*, right judgement, being stung by serpentine flatterers who mis-inform him, be wanting, the Bees perish, and the subjects go to ruine.

4. *Ariflaus* is the celestiaall heat, the effect of the Sun, joyned with moderate moisture, by which, Bees, and Olives, and all things usefull for our life are procreated and cherished; by the secret influence of this heat those Northern windes in Pontus, Egypt, and other places are raised, which after the Summer Solstice blow and last fourty dayes, by which the rage of the Dog-star is mitigated: these winds are called *Etesii*, because every yeere they blow at the same season; In Spain and Asia these E-tesian windes blow from the East: this heate working upon *Jupiter* and *Neptune*, that is, on the air and sea, doth cause and generate these winds: now as this celestiaall heat produceth and cherisheth Bees; so *Euridice*, mans judgement, art and industry must be joyned; otherwaies by the Nymphs, that is, too much rain, or by many other wayes the Bees may fail, and if they fail, the same heat out of putrified matter may make a new generation.

5. Christ is the true *Ariflaus*, the good shepherd, the best of men, and the Son of God, by whom wee have honey and oyle, comfort and spirituall joy, and all things else, at whose request the heat and Dog-star of Gods anger was appeased; hee is in love with our souls, as *Ariflaus* with *Euridice*: but wee run from him, and are stung by the Serpent the Divell; wee died with *Euridice*; we were destroyed with *Ariflaus* his Bees, untill hee restored us again to life by the sacrifice of his own body.

A T A L A N T A.

SHe was the daughter of King Ceneus, so swift in running, that no man could match her; only Hippomenes overcame her, by casting in her way three golden apples, at which whilst shee stooped to take them up, shee lost her race; shee was the first that shot the Chaledonian Boar; and with the sharpe point of her spear brought water out of a rock; but for lying in Cybeles temple with Hippomenes, shee was turned into a Lionesse, and he into a Lion, which drew Cybeles Chariot.

The INTERPRETER.

1. **H**ere we may see how odious ingratitude is to God, which is expressed in the person of Hippomenes, who neglected to return thanks to Venus; that had by the means of her golden apples got him the victory over Atalanta; therefore shee made him so mad and eager on her, that hee was not afraid or ashamed to deflowre her in Cybeles temple. God suffers men to fall into grievous sinnes, when they are not thankfull for received favours. 2. Here we see what danger there is in idlenesse; whilst Atalanta was imployed with Diana in hunting, shee kept her virginity, and did help, yea, was the first that wounded the Chaledonian Boar; but when shee gave her self to idlenesse, shee fell into lust and profanesse. 3. Here wee see how irreverence to God is punishable, when such a fearfull punishment was laid upon this couple, as to be turned into beasts, and made slaves to Cybele, for profaning her temple. 4. Here we have the picture of a whore, who runnes swiftly in the broad way that leadeth to destruction; if any thing stay her course, it is wise counsell and admonition; for wisdom is presented by gold. It is she that kills the Boars, that is, wanton and unruly youths, wounding both their bodies, souls, and estates, and therefore hath a sharpe spear, to draw

draw water out of rocks ; because many who at first were senselesse like stones, being deeply wounded with remorse for their former folly and stupidity, fall to repentance, to weeping and lamenting, considering what they have lost : and as *Atalanta* defiled *Cybeles* temple, so doth a whore pollute her body, which is the Temple of the Holy Ghost ; so doth the whoremaster make his body all one with the body of an harlot ; and so both degenerate from humanity, and participate of the cruelty and lasciviousnesse of Lions, and by this meanes become miserable slaves and drudges to *Cybele*, mother earth, that is, to all earthly affections and lusts. 5. As *Atalantis* course was interrupted by golden apples, so is the course of Justice oftentimes stopped with golden bribes. 6. Here we see that one sinne draweth after it another, worse then the former ; fornication begetteth profanesse, and profanesse cruelty, and miserable servitude to earthly lusts. 7. Let us with *Atalanta* run the race that is set before us, and wound the boare of our wanton lusts, and draw water from our rocky hearts, let us take heed that the golden apples of worldly pleasure and profit, which *Hippomenes* the Devill flings in our way, may not hinder our course ; commit not spirituall fornication with him in the temple of *Cybele*, lest God in his just anger, make our condition worse then the condition of the brute and savage beasts.

ATLAS.

W*As the son of Iapetus, and brother of Prometheus, or as others say, he was begotten of heaven and the day ; if this was not another Atlas, he was King of Mauritania, and had a garden where grew golden apples, he was turned into a mountain by Perseus, Jupiters son, upon the sight of Gorgons head, because he refused to lodge him.*

The INTERPRETER.

1. **A** *Atlas* was said to be transformed into a mountaine either because he was confined to that hill being driven from his own country by *Persæus*; or else because he delighted to be upon that hill, or because he called it by his owne name. 2. *Atlas* is the name of an high hill, which for the height thereof, being higher then the clouds, was said to support heaven, and to be begotten of heaven day, because of the continuall light on the top of it, as being never obscured with mists, clouds, and vapours. 3. This is the name of him who first found out the knowledge of Astronomy, and invented the Spheare; which some think was *Hemoch*, and for this knowledge was said to support heaven. 4. This is the name of a king in *Mauritania*, who perhaps from the bignesse, and strength of his body, was called a mountain; and was said to have a garden of golden apples, because of the plenty of golden mines in his Kingdom. 5. God is the true *Atlas*, by whose Word and power the world is sustained; that mountain on which wee may securely rest, who onely hath golden apples and true riches to bestow on us. 6. The Church is the true *Atlas*, a supporter of a kingdome, the childe of heaven, the hill on which God will rest, on which there is continuall light and day, a rock against which hell-gates cannot prevaile, where is the garden of golden apples, the Word and Sacraments. 7. A King is the *Atlas* of his Common-wealth, both for strength and greatnesse; there is the day and light of knowledge in him, which the people cannot see; *Prometheus*, [*Προμηθεΐα*] that is, Providence, is his brother; by the meanes of his knowledge and providence the Kingdome is supported, and his gardens are filled with golden apples, that is, his treasures with mony. 8. Hee deserves not to be called a man but a monster, who will not be hospitable; for *homo ab humanitate*

nitate; and [ἑνὶ θεῷ] *Jupiter* is the god of hospitality, who punisheth the violation of it. 9. As *Perseus* the son of *Jupiter*, sought lodging from *Atlas*, but could have none, and therefore turned him into a senselesse hill: So *Christ* the Son of god, knocks at the dore of our hearts, whom if we refuse to let in, we shew our selves to be more senselesse and stupid then the hill *Atlas*.

AURORA.

THe daughter of *Hyperion* and *Thia*, or as others write, of *Titan* and the Earth, the sister of *Sol* and *Luna*, drawn in a chariot, sometimes with foure horses, sometimes with two onely; shee wisth to leave her husband *Tithonus* with her son *Memnon* abed in *Delos*; shee made old *Tithonus* young again, by means of herbs and physick.

The INTERPRETER.

1. **A**urora was said to be the mother of *Lucifer*, and of the windes, because at certain times the star of *Venus* is seen in the morning, and then shee is named *Phosphorus*, or *Lucifer*: and at sometimes in the evening, then shee is called *Hesperus*, *Vesper*, *Vesperugo*. *Aurora* is said to be the mother of the windes, because after a calm in the night the windes rise with the morning, as attendant upon the Sun, by whose heat and light they are begot, if winds be vapours; or if they be nothing else but the motions of the air, then they may be called the daughters of *Aurora*; for the Sun with his heat and light moves the air, *Aurora* or the morning being nothing else but the first appearing of the Suns light: and so perhaps *aura* a breath or winde may be derived from *Aurora*.
2. *Aurora* is the daughter of *Hyperion*, which signifieth to goe above; for [ὑπὲρ τῆς γῆς] it is from above that wee have the light of the Sun, and every other good thing, even from the Father

ther of lights ; her mother is *Thia*, for it is by divine gift wee enjoy light, and nothing doth more lively represent the Divinity then the light, as *Dionys. Areopagit.* sheweth at large : Shee is the daughter of *Titan*, that is, the Sun, who is the fountain of light, and of the Earth, because the light of the morning seems to arise out of the earth.

3. The leaving of her husband abed with her son, is only to shew, that all parts of the earth doe not enjoy the morning at one time, but when it is morning with us, it is evening with those of the remotest East-countries from us, whom shee leaves abed when shee riseth on us, and leaves us abed when shee riseth on them : for all parts are East and West, and all people may be called her husbands and sons, for shee loves all, and shines on all ; and by her absence, leaves them all abed by turns.

4. Her chariot signifieth her motion ; the purple and rose-colour doe paint out the colours that wee see in the morning in the air, caused by the light and vapours.

5. Shee hath sometime two, sometime four-horses, because she riseth sometime slower, sometime sooner.

6. The making of old *Tithonus* young with physick, may shew that the physicall simples which come from the Eastern countreys are powerfull for the preserving of health and vigour in the body.

7. Again, fair *Aurora* leaving old *Tithon* abed, doth shew that beautifull young women delight not in an old mans bed : or by this may be signified a vertuous woman, whom *Solomon* describes, who riseth whilest it is night, is clothed with scarlet and purple, who doth her husband good, &c. *Prov.* 31.

8. Last, our Saviour is the true *Aurora*, who was in love with mankind, whom he hath healed from all infirmities, and hath bestowed on them a lasting life, which knoweth not old age ; his light from the chariot of his word, drawn by the foure Evangelists, shineth over all the world.



CHAP. II.

B

BACCHUS.

Hee was the son of Jupiter and Semele, who was saved out of his mothers ashes, after that Jupiter had burnt her with his thunder, and was preserved alive in Jupiters thigh; hee was bred in Ægypt, and nursed by the Hyades and Nymphs; hee subdued the Indians and other Nations, was the first that wore a Diadem, and triumphed, and found out the use of wine.

The INTERPRETER.

1. **B**acchus is painted sometimes with a bald head, with a sythe or sickle in one hand, with a jugg or pitcher in the other; also with a womans garment, and a garland of roses about his head, which may signifie to us these effects of wine; It causeth baldnesse, because being immoderately taken, it dryeth up the radicall moisture of the head, and fills it with waterish and adventitious humours, which cause baldnesse. 2. The sythe shewes wine-bibbing (represented by the pitcher) to be the main cause of the shortning and cutting off of mans life. 3. The womans garment and garland of roses represent the effeminatenesse of drunkards, and that pronesse to Venery, to which wine and roses are strong provocations. 4. By

Bacchus

Bacchus is ordinarily meant wine, which is the fruit of *Semele*, that is, of the Vine, so called, because it doth *οὐκ ἔστιν τὰ μὲν ποιεῖν τὴν ἑλπίδα* shake the limms; for no liquour so apt to breed palsies, as wine; ashes, because hot, make good dung for Vines; therefore *Bacchus* is said to proceed of his mothers ashes, and to be cherished in *Jupiters* thigh, because the Vine prospers best in a warme aire, and in a soile most subject to thunder, which is caused by heat which is most fervent, and thunders most frequent in July and August, when the grapes doe ripen. Hee was bred in Egypt, because an hot air and mellow soyle, as Egypt is, is fittest for wine; and because moisture is required for the increase of wine; therefore he was said to be nursed by the *Hyades* and *Nymphs*. 5. Hee subdued the *Indians*, either because wine makes resolute souldiers, or because most countries are subdued with excessive drinking and abuse of wine; and indeed *Bacchus* may weare the Diadem, for he doth triumph over all nations, of all sorts of people and professions; there be few that with *Lycurgus* will oppose him; his *Thyrus* reacheth further then any Kings Scepter, or the Roman *Fasces*; if wee would see his *Orgia* or sacrifices, his Priests or (a) *Manades*, his Panthers, Tigers and Lynces, with which his chariot is drawen, the *Satyrs* and *Silens* his companions, with their Cymballs and vociferations, we shall not need to go far; he neever had greater authority over the *Indians*, then he hath over this Kingdom; he once slept three yeare with *Proserpina*; but wee will not let him rest one day. The *Thebans* tore *Orpheus* for bringing in *Bacchus* his sacrifices among them; and *Icarus* was thought to have brought in poyson, when hee brought in wine; but the case is other wise with us; if any discommend the excess of wine, he shall have *Alciboes* doome, shee for discommending *Bacchus*, was turned into a Bat; and he shall be accounted no better; yet I discommend not the moderate use of wine, which is *Jupi-*

(a) *Vel Thyades & Masmallones & Bacch.*

ters son, or the gift of God ; for it strengthens the body, comforts the heart, breeds good blood ; for which cause *Bacchus* was allwayes young ; for wine makes old men look young, if it be moderate, otherwise it makes them children ; for so *Bacchus* is painted ; he had also a virgins and a bulls face, he was both male and female, sometimes he had a beard, and sometimes none, to shew the different effects of wine moderately and immoderately taken ; he was worshipped on the same altar with *Minerva*, and was accompanied with the *Muses*, to shew that wine is a friend to wisdom and learning. *Mercury* carried him, being a child, to *Maecis* the daughter of *Aristaeus*, who anointed his lips with hony ; to shew that in wine is eloquence ; and so likewise the naked truth, therefore *Bacchus* is allwayes naked ; and if *Amphisbena* the Serpent, that is, sorrow or care bite the heart, let *Bacchus* kill him with a vine-branch : wine refines the wit, therefore the quick-sighted Dragon was consecrated to *Bacchus* ; and to shew that much prattling was the fruit of wine, the chattering Pye was his bird. And because wine makes men effeminate, therefore women were his priests ; he slept three yeares with *Proserpina*, to shew that Vines the first three yeares are not fruitfull ; he was turned into a Lion, to shew the cruelty of drunken men ; he was torn by the Titans, buried, and revived again ; for small twigs cut off from a vine, and set in the earth, bring forth whole vines. He was called (a) *Liber*, because wine makes a man talk freely, and freeth the mind from cares, and maketh a man have free and high thoughts ; it makes a begger a gentleman. *Dionysius* from *dis* mentem, & *bas* pingo, stirring up the mind ; he was the first that made bargains, and so it seemes to be true by the Dutchmen, who will make no bargains till they be well liquored. 5. *Bacchus* is the Sun ; who is both *Liber* and *Dionysius*, free from all sublunary imperfections, and freeth the world from darknesse and inconveniencies of the night,

(a) *Liber & Lyons idem.*

and

and pricks forward the mindes of men to their daily actions: hee is still young, not subject to age and decay; naked, for hee makes all things naked and open to the eye of the author of generation of all things, aswell as of wine; the son of *Jupiter*, because hee is a part of heaven, and of burned *Semele*, because they thought that the Sun was of a fiery matter; hee dieth and reviveth again, when after the cold winter hee recollects his heat, strength, and vigour; his sleeping with *Proserpina* sheweth his abode under our Hemisphere; the wilde beasts which accompany him, sheweth the extremity of heat with which beasts are exasperated; hee is a friend to the Muses, for by his influence our wits are refined; a destroyer of *Amphibana*, that is, the winter, which stings with both ends; for at its coming and going it breeds diseases and distempers in our bodies: hee was painted sometimes like a childe, sometimes like a man, because in the winter the dayes are short, and his heat weak, but in summer his heat is strong, and dayes are long: hee is clothed with the spotted skin of a Deer, to shew his swiftnesse, and multitude of starres with which hee seems to be covered at night; the travels of *Bacchus* do shew the motion of the Sun.

7. Originall sin, like *Bacchus*, received life by the death of *Eva*, who for her disobedience was struck with the thunder of Gods wrath; and it hath been fomented by *Adams* thigh, that is, by generation; this unruly evill hath travelled farther then *Bacchus* did, and hath an attendance of worse beasts then Tygers, Panthers, &c. to wit, of terrors, and of an evill conscience, and actuall sins; it hath subdued all mankind; and as *Bacchus* turning himself unto a Lion, made all the mariners in the ship wherein he was carried, leap into the sea; so this sin turned us all out of Paradise into the sea of this world.

8. Christ is the true *Dionysus*, *Διός υἱός*, the minde of God, the internall word of the Father, born of a woman without mans help, as the Grecians fable their *Bacchus* to be, and yet they give (a) credit to their fig-

(a) *Εὐς υἱὸς ὁμοῦ σῖλου; ὄνομα Βακχί.* D 4 ment,

ment, and not unto our truth; hee is *Liber*, who makes us onely free, the great King, who hath subdued all Nations, whose Diadem is glory. Hee hath killed *Amphis-bena* the divell, the two-headed Serpent, his two Rings are sinne and death, with the one hee hath wounded our soules, with the other our bodies; hee triumpheth over all his foes; his body was torn with thorns, nailes, and whips, and went down to hell, but hee revived and rose again; he is the true friend of wisdom and learning, and who hath given to us a more comfortable wine then the wine of the grape; that wine which wee shall drink new with him in his kingdom; his lips were truly anointed with honey, grace was diffused in them, and never man spake as hee did; he is that Lion of the Tribe of *Judah*, who hath overcome the Giants, and the Pirates who would have bound him, that is, the wicked Angels and Tyrants of this world; hee is still young, as not subject now to mortality.

BELIDES.

These were the fifty daughters of *Danaus* the son of *Belus*, who killed their husbands all in one night by the perswasion of their father, except *Hypermnestra*, who saved her husband *Lyncius*: these daughters for their murder are continually in hell, drawing water in a sieve, which is never full.

The INTERPRETER.

- H**ere wee may see that incestuous marriages are unfortunate, and the end of them for the most part fearfull; for *Danaus* and *Egyptus* were brothers, the fifty daughters of *Danaus* married with the fifty sons of *Egyptus*, too neer an affinity, and against the law of nature.
- Whereas these women murdered their owne husbands,

wee see how little trust is to be given to many of that sex ; and that there is no security here, nor confidence, if the friends of our own bosome prove treacherous. 3. Our mother Eva, for murdering her husband with the forbidden fruit, hath this punishment imposed on her and all her children, that they are still drawing water in a sieve, which will never be filled ; that is, still toyling and labouring for that which will never fill and content them : the covetous man is still drawing riches, the ambitious man honours, the voluptuous man pleasures, the learned man is still labouring for knowledge ; and yet they are never full, but the more they draw, the more they desire ; the drunkard is still drawing liquor ; but his body, like a sieve, is never full : there be also sieves that we are still filling, but never full, unthankfull people, on whom whatsoever good turn wee bestow is lost ; hollow-hearted people, to whom we can commit no secret, but *pleni rimarum*, being full of chinks and holes, they transmit all ; prodigall sonnes, for whom carefull parents are still drawing, but these sieves let all run out, and sooner then the parents could put in ; Preachers and School-masters have to do with sieves, whose memory can retain nothing of that they learn. 4. Let us take heed of sin, which hath a virgins face, but is secretly armed with a dagger to wound us. 5. Children must not obey their parents in that which is evill, lest they be punished in Gods just judgements.

BELLEROPHON.

HEE being falsely accused by ANTÆA the wife of PRÆTUS, for offering violence to her, was sent with Letters by PRÆTUS to JOBATES his father-in-law, to be killed by him, who being unwilling to kill him himself, sent him against the people Solymi, Chionæa and Amazons ; who by the help of the winged horse Pegasus, which Neptune sent to him, overcame them all ; afterward

terward offering to ride up to heauen, was by Jupiter thrown downe.

The INTERPRETER.

1. **T**He Poets by the fictions of *Bellerophon* riding in the air upon a winged horse, of *Phryxus* riding on a ramme over the sea, of *Dadalus* flying in the air, of *Phaeton* riding in the chariot of *Phobus*, of *Endymion* with whom the Moon was in love; by these fictions, I say, they did encourage men to vertuous actions, and to sublime and heavenly cogitations. 2. Here wee see the malice of a whore in the wife of *Præus*, who not attaining her fleshly desire of *Bellerophon*, goeth about by false accusations to undoe him. 3. Here all men in authority are taught not to be too rash in giving credit to accusations, though their owne wives be the accusers. 4. *Bellerophon* was a good Navigator, who in the swift ship called *Pegasus*, pursuing the Lycian Tyrant, who in the ship called *Chimara* (on whose snout was the image of a Lion, on the poop a Dragon, in the middle a Goat) had done much mischief, gave occasion to this fiction. 5. *Bellerophon* is an Astronomer, who finding out the qualities and effects of the Starres, was said to ride up to heauen; but when they fail in their predictions, as oftentimes they doe, then their horse *Pegasus* may be said to fling them down. 6. They that search too much into the secrets of Predestination are like *Bellerophon*; they climb so high, till at last they are overthrown in their imaginations, *Cælum ipsum petimus stultitia*. 7. *Bellerophon* may be the Sun, who by the help of swift *Pegasus*, that is, the winde, which *Neptune* the sea affords, doth overcome *Chimara*, that is, the pestilentiall air, and drives away infectious mists. 8. A wise man is *Bellerophon* [*Βελλεροφόντης*], who encountering with difficulties, joyneth with prudence, the courage of an horse, and celerity of a winged horse, by which means *Alexander* became

became such a conquerour. 9. By the example of *Bellerophon* beware of pride, which will spoile all good actions in us, and at last will give us a fall. 10. Mark here, that God is the miraculous preserver of innocencie; a cleer conscience will at last overcome all false accusations, and like *Pegasus*, carry us through all difficulties. 11. A good Christian must like *Bellerophon*, fight against *Chimera*, *Salmi*, and *Amazons*; that is, the divell, the world, and the flesh; and then he must be alwayes mounting upward in holy meditations, and his conversation must be in Heaven. 12. If with *Bellerophon* wee affect heaven, wee must take heed wee doe not look down upon the earth as hee did, whose head grew giddy, and so he fell; wee must not put our hands to the plough and look back, *Remember Lots wife*. 13. Wee see how hospitable and just the Gentiles were, for neither *Perus* nor *Jabates* would kill *Bellerophon*, because they had entertained him into their houses. 14. Christ is the true *Bellerophon*, the Wisdome of God, who brought to us counsell and wisdom; hee was exposed to all malice, but overcame all; hee subdued the spirituall monsters, and rides triumphantly on his word, as on a winged horse, and by the power of his Divinity mounted up to heaven.

BOREAS, BOREADÆ, HARPIÆ.

Boreas being in love with fair Orithyia, whilest shee was gathering of flowers near the fountain Cephissus, carried her away, of whom hee begot two sons, Calais and Zetis, who were born with long blew hair, and wings at their feet; these with their wings and arrows drove away the Harpies, ravenous and filthy birds (which had Virgins faces, and Eagles talons) from the table of blinde Peneus, whose meat was still polluted and devoured by the Harpies.

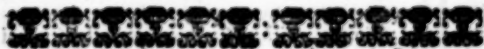
The INTERPRETER.

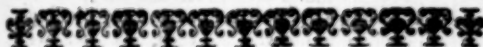
1. **T**He Harpies, Furies, Stryges, Lamia are promiscuously sometimes taken one for another; and they are painted with womens faces, and dragons tails: but the Harpies are fained to have their abode on the earth, the Furies in hell, the Stryges and Lamia to domineer in the night, and to suck childrens bloud: therefore they were wont to pacifie *Corus*, or the goddesse of flesh, with sacrifices, that these Stryges might have no power over their children: but it seems these were naughty women, as our witches are, who having commerce with the divell, had power to hurt not onely beasts and children, but men and women also. 2. Sinfull delights are like these Harpies, they have womens faces and dragons tails; their beginnings are delightfull, but their end is poysonable and terrible. 3. These had the faces of women, but their hands were claws of ravenous birds, which they hid under their wings: such are hypocrites, who make fair shewes and pretences, but have fowle and beastly actions; remove their wings, and you shall finde their pawes. How many under the fair wing of religion hide the fowle pawes of their wicked actions? 4. These Harpies are flatterers, they are called also *Jupiters dogs*; hunting and flattering parasites have undone many mens estates. 5. Many fathers are like blind *Pheneus*, they are still gathering and providing wealth for rapacious children, of whose riotousnesse they take no notice; who like Harpies, in a short time devour all, and are still hungry, like *Pharaohs* leane kine, *pallida semper ora fame*. 6. There be three Harpies very hurtful in a common-wealth, to wit, flatterers, usurers, informers. 7. *Boreas* is the son of *Neptune*, and brother of *Iris* or the rainbow, for the winds are ingenerated of the sea vapour, so are raines, clouds, and rain bows by the help of the Sun. 8. *Boreas* is the Northern wind, who carrieth

carrieth away faire *Orithyia*, for the cold wind taketh away beauty; his two sons *Zenis* and *Calais*, that is frigidity and and liccitie, drive away the Harpies, that is, Southern pestilentiall vapors, which consume and devour living creatures; for in the Southern wind there are three properties, answering to the three names of the Harpies, to wit, sudden and swift blasts, that is, *Ocypete*; storms *Ællo*; and obscurity *Celæno*. 9. Sæ ilegious Church-robbers are these Harpies, who fell upon Christs patrimony like *Ocypete* or *Ællo*, a sudden blast or storm; and like *Celæno* have brought obscurity on the Church, and have eclipsed her light; and indeed the names doe agree, for (a) *Ællo* is hee that takes away another mans goods, *Ocypete* suddenly, *Celæno*, blacknesse or darknesse; so they on a sudden snatcht away those goods that were none of theirs, and with the obscure cloud of poverty have turned the Churches beauty into blacknesse; but these goods make them never the fatter, they passe suddenly from them, as *Pheneus* meate did thorow the Harpies, they are troubled with a continuall (b) flux or lientery, neither can their crooked talons hold them long: I grant the blindnesse and wickednesse of *Pheneus*, that is, of the Clergie, gave occasion to this; but now their eyes are open, and their lives reformed: therefore the sons of *Boreas*, the Magistrate and Minister, with the arrowes of authority and wings of Gods word, may be expected shortly to drive away these Harpies. 10. *Pheneus* is a covetous miser who is blinde, and seeth not what a number of Harpies gape for his death, that they may devour those goods which hee himselfe had not power to touch. 11. Gods Spirit, like *Boreas*, a cooling and refreshing winde, which filled the Apostles, and came on them like the rushing of a mighty winde, delighteth in the soule of man, whilest that in the flowry meadows of the Church, watered with

(a) αἰλλῶ, id est, ἑλκύω αἰλλο alienum tollens. (b) Φυδίσματα
venstru proluvia.

the cleare fountain of Gods word, shee is gathering spirituall comfort, and when shee is joynted to that blessed Spirit, *Zetis* and *Calais*, that is, divine raptures are begotten, whose haire is skie-coloured, and feet winged, that is, heavenly meditations and swift affections, which are nimble in the wayes of Gods Commandements, and ready to fly upward from earthly things, are the effects of this spirituall conjunction; and so by these, all Harpies, that is, covetous and earthly desires are driven away. 12. God, like *Boreas*, being in love with his Church, hath begot in the womb of the blessed Virgin that winged Conquerour, who with the arrowes of his power, and wings of his word, hath driven away all spirituall Harpies.





CHAP. III.

C

CADMUS and HARMONIA.

HEE was King of the Thebans, to whom Jupiter gave Harmonia to wife, who was the daughter of Mars and Venus; the chiefe gods were present at the wedding, and gave severall gifts: This Cadmus was sent by his father to seek out his sister Europa, whom when he could not finde, and not daring without her to return home, built Thebes, and kill'd a Dragon which kept a Well, the teeth of which he sowed, and of them were begot armed men, who by means of a stone which Cadmus slung among them, fell to quarrelling, and kill'd each other; afterward he was turned into a Dragon, and by Jupiter was sent unto the Elysian fields.

The INTERPRETER.

1. **A**S Cadmus was sent to find out his lost sister, without whom he durst not returne to his earthly father; so wee are imployed to seeke out the image of God which we have lost, but except we find it, we must not returne to our heavenly father.
2. when Cadmus lost his sister, he was turned into a Serpent; so we having lost the image of God, are become base, contemptible, and earthly minded with the Serpents.
3. Cadmus may be meant of a wise Governor; who marrieth with Harmonia, when

when hee doth all things with order and *harmonie*, and where this Marriage is, God bestoweth many blessings, *Ceres* will not be wanting with her corn, nor *Apollo* with his Cithern, nor *Mercurie* with his Harp, nor *Minerva* with her golden chain and artificially wrought cloak; that is, both profit and pleasure, and arts are to be found where wisdom and order goe together in Government: It is this which seeketh out *Europa*, that is, countries for new Plantations; by this *Thebes* and Cities are built; by this the *Dragon*, that is, malicious and subrill enemies are slain; and if of one enemy many should arise, it is the part of a wise *Prince* to sling a stone among them, that is, to use some means whereby they may fall out among themselves, that so they may be weakened, and their violence kept off from him: hee must also be a favourer of learning; for *Cadmus* brought from *Phœnicia* into Greece sixteen letters Alphabeticall; and a *Prince* must have the Dragons eye, and be turned into a Dragon, when wickednesse gets the upper hand, that hee may be fearfull to those that doe evill; and such a Prince at last shall be received into the *Elysian* fields, that is, shall have rest and liberty. Again, a King must do nothing but by advice of *Minerva*, that is, of his wise and learned Counsell; the two chief props of a kingdome are *Mars* and *Venus*, warre and propagation, and these two live in harmony and order, as parents in their children; a wise man that cannot live securely in a publick place, will with *Cadmus* turn himselfe into a Serpent, that is, live a private and solitary life. 4. A good Minister, like *Cadmus*, must do all things with order and decency, hee must doe nothing without advice from God; hee must seek out *Europa* his sister, that is, every lost soul; and if shee cannot, or will not be found, hee must not be idle, but must give himselfe to build the City of God; for these two a Minister must doe, seek those that be lost, and confirm or stablish those that stand; hee must also kill the Dragon that infecteth the Well, that is, the Heretick,

tick, who poisoneth the cleer fountain of Gods word ; and if the destruction of one heretick be the generation of many, as wee see in the Arrian heresie, being overthrown by the Nicene Synod, of which, as out of the Dragons teeth, arise Asebian, Pherinians, Eudoxians, Acacians, Eunomians, Macedonians, Aetians, Anomians, Exucenii, and Psatyrians ; we must sling Minerva's stone, that is, wise Arguments out of Gods word amongst them, that these armed men may destroy one another ; so wee read, that in the Councell of *Selentia*, the *Arrians* went together by the ears among themselves, being divided into *Arrians* and *Semiarrians* ; a Minister also must be turned into a Serpent for wisdom, and so shall be received unto the *Elisian fields*. 5. Christ is the true *Cadmus*, who was sent of his father to seek that which was lost ; hee is the husband of order and harmony, the builder of a greater city then *Thebes* ; the destroyer of (a) the great Dragon the Devill, and of all his armed teeth or associates ; hee hath opened unto us the fountain of grace and knowledge ; upon him God bestowed all gifts and perfection ; that Serpent that was lifted upon the Crosse to cure all beholders, and at last was received unto glory. 6. Here is a type of the Resurrection.

(a) *Si veteres sapientes satū hydra dentibus armatorum segetem inhoruisse crediderunt, &c. quanto magis credendum, &c. An b. da fide restituit.*

CASTOR and POLLUX.

These were twins begot of Leda's egge, with whom Jupiter conversed in the forme of a Swan ; the one was a champion, the other an horseman ; they went against the Chaledonian Boar, and accompanied the Argonauts, upon whose heads when two flames were seen, when they were in the ship the storm ceased ; and they were afterward thought to be gods of the sea : when Castor was killed, Pollux obtained of Jupiter that the immortality should be divided between them ; therefore when one dieth the other liveth.

The INTERPRETER.

1. **C**astor and Pollux are these flaming exhalations or meteors which appeare in the aire neer the ground in the night time ; these we call *igni fatuus* or Jack in the candle ; because they are ingendred of the aire, and are seen there, they are called *Juno's* companions. These two in the habit of young men on horse back, with spears in their hands, and caps on their heads appeared to the Lacedemonians. So did they also to the Lorcenses, when they were fighting against the Crotoniats ; and to the Romans likewise ; bringing them news of the overthrow of *Perfes* ; therefore the wearing of the cap, was used in signe of liberty, as we may read at the death *Cesar* lances were carried about with caps on their tops ; and at the death of *Nero* the Romans put on their caps. The Roman coine had stamp on it two daggers with caps, when *Tarquinius* the king was banished. 2. I Think, not unfirly against the Peripatetikes we may gather out of this fiction, the creation of the Sunne and Moon ; for in the beginning the Spirit of God, like a Swan, moving on the waters, out of a confused egge, that is, out of the chaos brought forth these two glorious flames, whose dominion is over the sea, because by their influence, light, and motion, stormes and vapours are raised and settled : the Son is the Champion, who by his heat subdueth all things : The Moon is the Horse-man, if you consider its swift motion ; it is well and comfortable when they both shine, but if either of them be eclipsed, it is dismall and ominous : Immortality may be said to be divided between them, because when the one liveth, that is, shineth, the other is obscured, and in a manner dead, at least to us : They ride on white horses, to shew their light ; and they found out the golden Fleece, because no mettals are generated but by their influence, nor can they be found out, but by their light. 3. The soule

soule and body are like *Castor* and *Pollux*; for when the one dieth, the other liveth; and when the body is asleepe, and as it were dead, then is the soule most active; and when the body is most vigilant, the soule is lesse vigorous.

4. By this fiction the Gentiles wound themselves; for if they believe that these *Dioscouri* were begot of a god and a woman; why will they not believe the true generation of Christ, of a Virgin and the Holy Ghost.

5. By this also judicall Astrologers may be confuted; for wee see that the soules and dispositions of men depend not on the Stars. These two were twins, borne under the same constellation, yet of far different studies and inclinations, the one being a wrestler, the other a horse man.

6. Satan who can transform himselfe unto any shape, appeared to the *Romans* in the Latin war in the forme of *Castor* and *Pollux* on horse back, for which cause a Temple was erected to them, by *A. Posthumius* dictator; have not wee more cause to erect the Temple of our hearts to Christ, who upon the two white horses of the two Testaments, hath brought us good News of our victorie against our spirituall foes?

7. This temple was erected both to *Castor* and *Pollux*; but *Castor* the lesse worthy carried the name from the other; by which wee see, that honour is not alwayes given to those that deserve best.

8. *Dioscouri* were preservers of men, but *Helena* came out of the same egge, which was the overthrower of *Troy*: so in the same Church are good and bad, savers and destroyers.

9. It was love in *Pollux* to share his immortality with *Castor*: but in this he did him more hurt then good, for it had been better to dye once then so often: thus our affections are oftentimes preposterous.

10. Christ hath done more for us then *Pollux* for *Castor*, for he lost his immortality for a while, that wee might enjoy it for ever.

CENTAURI.

THese were halfe horses, halfe men; begotten of Ixion, and of a cloud which was presented unto him in the form of Juno, with which he was in love; they quarrell'd with the Lapithæ, and carried away their wives being in drink, for which cause many of them were killed; they were given to many naughty qualities; but Chiron, who was Achilles Schoolmaster, for his wisdom and justice was much commended, but was wounded accidentally by one of Hercules his arrows, which fell upon his foot out of his hand, and was cured by the herb Centurie, and was then made a Star.

The INTERPRETER.

1. **T**He *Centaurs* were said to be begot of Ixion and a cloud, because they were the subjects of Ixion King of Thessaly, which Countrey is called by *Plautus* Centauro-machia; and the town where they dwelt was called *Nephelæ*, which signifies a cloud.
2. In Thessalie was the first use of horse-manship, therefore the *Centaurs* were said to be halfe men, half horses. *Peletronius* found out the use of bridle and saddle: the *Lapithæ* and *Centaurs* were people at first different, but afterward's made one, as the Romans and Latins.
3. Many men are like *Centaurs*, whose fore-parts are of a man, but hinder-parts of an horse, they begin in the spirit, but end in the flesh; their younger years are spent civilly, their old age wantonly and profanely.
4. Kings have oftentimes *Centaurs* for their Councillours, *Achilles* had *Chiron* for his Schoolmaster; they have mens faces, fair and honest pretences for their advice, but withall an horse-taile, for the event is cruell and pernicious oftentimes; these are children of clouds, (a) for their intentions are oftentimes wrapped up in a

(a) *Nubigines bimembres, Verg.*

cloud

cloud and mist, that they cannot be discovered. 5. A drunkard is a right *Centaur*, a man in the morning, and a beast in the evening; the son of clouds; for whilest hee is sober hee is heartlesse, melancholy, and as a dead man; but when his head is full of clouds, and vapours arising from the wine, then hee is full of life, talk, and mirth, and then hee is most given to quarrell with the *Lapins*, even his dearest friends, and to offer violence to women. 6. Misshapen and hard-favoured men have harsh and ill-favoured conditions. 7. Every regenerate man is in a sort a *Centaur*, to wit, a man in that part which is regenerate, and a beast in his unregenerate part. 8. There is no race or society of men so bad, but there may be some good amongst them; one *Chiron* among the *Centaurs*, as one *Lot* among the *Sodomites*, and one *Job* among the *Edomites*. 9. Drunkenesse, whoredome, and oppression are the overthrow of kingdoms, as wee see here by the *Centaurs*. 10. Sin is a *Centaur*, having a mans face to perswade, but a horses heels to kick us in the end. 11. Where things are not ruled by lawes, order, and civility, but carried headlong with violence and force, wee may say, that there is a Common-wealth of *Centaurs*. 12. A Comet may be called a *Centaur*, as having an horse taile, and the wisdom of a man in foretelling future events; it hath its generation in the clouds or air, and upon the sight of it, bloodshed, warres, and desolation follow. 13. Just *Chiron* was wounded by *Hercules*, but was afterward placed among the Stars: so, although might doth oftentimes overcome right here, yet the end of justice and goodnesse shall be glory at last. 14. Our life is a *Centaur*, for it runneth swiftly away; and as the *Centaurs* are placed by the (a) Prince of Poets in the gates of Hell; so is our life, as soon as wee are born in the gates of death; *Nascentes morimur*. 15. Governours, Souldiers, School-ma-

(a) *Centaurs in foribus stabant*. Virg.

Men should be *Centaurs*, to have the wisdom of men, and the strength and courage of horses.

CERBERUS.

Pluto's dog, begot of Typhon and Echidna; hee had three heads, and Snakes in stead of hair, and lay in the entry of Hell, who by Hercules was drawn from thence, who vomited when he saw the light; and of his foame sprung up the poysonable herb Aconitum, or Wolf-bane.

The INTERPRETER.

1. **A**S Pluto was held the god of riches, so Cerberus was his dog, who is painted with three heads, still barking; by Pluto's feet, to shew us the great care and vigilancy that rich men have over their wealth. 2. Cerberus is a glutton, whose three throats are his three-fold desire to eat, much, often, and varieties; he lyeth in the entry of hell, for gluttony is indeed the gate of hell, and that which brings many men to untimely deaths, *Plures gula quam gladio*; and intemperance of Diet causeth oftentimes that *Bulimia* and *Canina appetentia*, dogs appetite, which is an unsatiable desire of eating, the effect whereof is vomiting: This proceeds of Typhon and Echidna, heat and cold; to wit, of the heat of the liver, and cold melancholy humours of the stomach, when the stomachicall nerves are too much refrigerate; but this is sometimes cured by Hercules the Physician. 3. Cerberus is a covetous man, (a) whose greedy desire of having is never satisfied: hee is Pluto's dog, for hee makes riches his God, and like a dog hee is continually watching his wealth, and by consequence his desire of having proceedeth of Typhon the Giant, and the snake Echidna, that is, of oppression and secret cunning; the three heads, or as some write, an hundred

(a) *Crescit amor nummi quantum, &c.*

heads do shew his unsatiabie desire; his snakie hairs do shew how ugly hee is in the sight of good men, and how much by them abhorred: hee lieth in the gates of Hell, from whence gold cometh, for his affections are there, and his punishments are already begun in this life: hee lyeth in a den, as lying basely and obscurely, and when hee is drawn out from thence by *Hercules* the King, to any publick office or service for the State, hee frets and foams, and at last against his will, or else profusely without judgement vomits out his wealth, as a misers feast is alwayes profuse, and this breeds a paysonable herb, which is bad example.

4. Death is *Cerberus*, which is *Pluto's* dog, Satans mastiffe, by which hee bites us; *Typhon*, that is, the divell begat death upon *Echidna* the serpent, in which hee paysoned our first parents; his three mouthes, or hundred rather, doe shew the many wayes that death hath to sease on us; the snakie hairs doth shadow out the ugliness and fearfulness of death; it lyeth in hell-gates, for the wicked must by death come to hell; this dog doth suffer all to go in, but none to return, from hell is no redemption; but *Hercules* by his strength overcame and bound him, and *Sybilla* by her wisdom cast him asleep: so the Sonne of God by his power and wisdom hath overcome death, and taken away its sting.

5. An evill conscience is *Cerberus*, still barking, and with his snakes affrighting and stinging the wicked, and lieth in hell-gates, for the wicked mans hell is begun here, it vomits out all by confession, when it is convinced by the light of Gods word, and that inward light which is in the minde.

6. The grave is *Cerberus*, the great [ἄφροδῖτος] flesh-eater, still eating and never full: the snakie haire shew, that the ground is full of worms and snakes; it is also the entry of hell. The light of Christ the great *Hercules*, when hee went downe to hell, caused this dog to vomit up his morsels, for the graves were opened, and many of the *Saints* bodies arose, and at the light of Christs second coming, he shall vomit

up all that he hath eat; out of *Cerberus* his foame grew the *aconitum*, to shew that poysonable herbs grow out of the corruption of the earth. 7. Satan is the hell-bound, whose many heads and snakes doth shew his many malicious and cunning wayes hee hath to destroy men; hee is begotten of the Giant *Typhon* and the snakie *Echidna*, because as parents live in their children, so violence and craft live in him: hee is the vigilant door-keeper of hell, lying in wait to toll in soules, but never to let them out. The true *Hercules* Christ, by his strength and wisdom hath bound him, at the presence of whose light, he foames and frets, and was forced to vomit and restore those soules which hee held in captivitie. 8. Time with his three heads, that is, *past*, *present*, and *future*, is this dog, which devoureth all things: and he shall vomit up all hid things, for Time revealeth all secrets: hee lyeth in the gate of hell, all must goe thorow his throat that goe thither; that is, all must have a time to die, and it is time that bringeth forth poysonable herbs as well as profitable: and time hath brought us to the knowledge thereof.

C E R E S.

SHee was the daughter of Saturn. and Ops; of her brother Jupiter shee had Proserpina; of Jason shee did bear Plutus, and of Neptune a horse, at which shee was so much displeased, that shee hid her selfe in a dark cave, and was found out by Pan: whilest her daughter Proserpina was gathering flowers with Juno, Minerva and Venus, Pluto carried her away in his chariot; therefore Ceres lighted torches, and sought her up and downe the world, and in her journey being kindly lodged by Celeus, shee taught him to sow corn, and nourished his son Triptolemus by day with milke, by night in fire; which Celeus too curiously prying into, was slain by Ceres; and Triptolemus was sent thorow the world in a chariot drawne with winged Dragons, to teach men the use of corn;

corn; Proserpina could not be delivered from hell, because shee had tasted of a Pomegranate in Pluto's Orchard: yet afterward shee was admitted to remaine six months above the ground, and six months under.

The INTERPRETER.

Ceres being the goddesse of corn, is painted with peace by her, holding *Plutus* the god of riches in her hand, to shew, that corn, with other fruits of the earth, doe flourish and increase, and money also abounds in time of peace, which in time of warre are destroyed. Therefore *Ceres* would not bestow her daughter *Proserpina* upon *Mars*, though he was a sister to her; nor yet upon *Apollo* the god of Wisdome, to shew perhaps that as souldiers are not friends to husband-men, so wise men are fitter to sit at the helme of Government, then to hold the plow; husband-men are not Statesmen. 2. Of such reverend esteem were the sacrifices of *Ceres*, that none were admitted to them who were conscious of any crime; for this cause *Nero* being guilty of so many wickednesses, durst never adventure to be present at these sacrifices: What boldnesse then is it in notorious and scandalous sinners to present themselves to the Lords table? And what neglect is it in Ministers to give that which is holy to dogs? *Procul, O procul este profani.* 3. *Ceres* is the Moon, which one halfe of the yeer increaseth, to wit, fifteen dayes every month; which time shee is above the earth; the other half yeer that shee is decreasing, shee is under; her daughter *Proserpina* may be the earth, which shee loseth when *Pluto*, that is, darknesse doth take away the sight of it; and her lighting of torches is the increase of her light, by which the earth is seen again; her hiding in a cave is her eclipse by the earths interposition, but *Pan* the Sun makes her appear again. 4. *Ceres* is corn, which *Saturn* and *Ops*, that is, time and earth produce; *Proserpina* is the seed which *Pluto* ravisheth, because
it

it lyeth a while dead underground: *Ceres* hides her self, that is, the corn is not seen, till *Pan* the Sun by his heat bringeth it out: *Ceres* begets *Plutus*, corn bringeth mony to the Farmer; and a horse also, because the desire of corn makes the Farmer labour like a horse, or because the plenty of corn makes men wanton and unruly like horses, as it did the Sodomites: the lighting of Torches is the heat and light of the Sun and Moon, by whose influence the corn is produced; the nourishing of *Triptolemus* by day with milk, by night with fire, is the cherishing of the corn with rain by day, and heat in the bowels of the earth by night; the tasting of *Pluto's* fruit, is the food which the corn receiveth from the ground. 5. *Ceres* is (a) the earth, by whose benefit, we have *Proserpina*, corn; *Plutus*, mony, and a horse, that is, all cattell fit for use: this is the nurse of all living creatures affording them milk and fire, food and heat: hence come these phrases, *cereale solum*, *cereales cana*, for plentifull suppers, and a fruitfull ground: and *cerealis aura*, for a temperate climat: when *Proserpina* gathering flowers, that is, the corn which groweth with the (b) flowers, especially the Poppie (therefore consecrated to *Ceres*) was carryed away by *Pluto*, that is, faileth by reason of sterilitie of the ground, and intemperance of the air: then *Ceres* hides her self, that is, the earth loseth her beauty: but by the means of *Pan*, that is, the shepherd with his sheep-fold, the land is enriched, and *Ceres* comes abroad in her best array, and by the help of her two lamps, the Sun and Moon, shee recovers *Proserpina* or corne again: for halfe of the year he affordeth corn to *Triptolemus* the husband-man, who in the chariot of time, drawn by the winged serpents, that is, used, guided, and imployed by his diligence and prudence, hee sendeth his corn abroad to those that want. 6. *Ceres* may be the type of a earthly minded man: who is not content with one calling, but is still trying new wayes to grow rich. sometimes he is in love with *Jupiter*,

(a) *Supra*. (b) *Cereale papaver*. Virg.

or the air, and of him begets *Proserpina*, that is, he will be a husband-man; then finding that life too Laborious and not gainfull enough, falls in love with (a) *Jason*, and playes the Physitian, and of him begets blind *Plutus*, that is, mony; and yet not being content, he courts *Neptune*, and will play the Merchant venturer; and so being in love with the sea, begets a horse, that is, a ship; but losing this way what he had got before, hides himselfe and dares not shew his head, till *Pan*, that is, mony, (for mony is every thing) get him abroad again; in the mean while he is run so far in the usurers bookes, that his *Proserpina*, his land, to which he would fain returne, is carryed away by *Pluto* the usurer. 7. In this fiction is reprov'd curiositie, by the example of *Celeus*; it is a dangerous thing to pry into the secrets of God. 8. Here also we see the reward of hospitality. 9. *Triptolemus* is a spend-thrift, who scatters abroad his goods as he did his corn, in travelling; being carried by winged serpents, cunning flatterers, who suddenly exhaust him. 10. Let us take heed, that whilst we are gathering flowers with *Proserpina*, that is, delighting our selves in these earthly vanities, *Pluto* the Devill do not take away our soules, and so shall we be forced to leave the company of *Minerva*, *Juno* and *Venus*, that is, be taken from all our worldly wisdom, wealth and pleasures. 11. *Ceres*, that is, parents should be very watchfull over their daughters; for a Virgin, that hath *Minerva*, *Juno*, and *Venus* with her, that is wit, wealth, and beaurie, is in danger to be carried away, by *Pluto*, by some debauched and untoward ruffian. 12. As *Triptolemus* could not be immortalized without *Ceres* milk, and fire, neither can we attain Heaven without the sincere milke of Gods word and the fire of affliction; and as in the day of prosperitie we are content to drinke the milk of his good things, so in the night of adversitie we must not refuse to suffer the fiery triall of persecution. 13. *Ceres* was both a good Law-giver, and feeder of men; therefore

(a) *ἰσχυρὰν γὰρ, ἰσχυρὴν γένεσιν.*

her sacrifices were called [*Θεσμοφορία*] *Theſmophoria* ; ſo Princes ſhould be both. 14. Beware of eating Pomegranats in *Pluto's* orchard, for that hindred *Proſerpina's* delivery from thence ; ſo it is an hard thing to reclaim thoſe from the power of Satan, who do reſiſh and delight in ſin. 15. *Ceres* is a type of Gods Church, which is a grave matron in ruſtick apparell, as being of little eſteem in the world, having the ſpade of diſcipline in her right hand, and from her arm hangs a basket full of the ſeeds of Gods word ; by this hand ſtands two husband-men, the one turning up the ground with a ſpade, the other ſowing the ſeed ; on her left hand (which holdeth the book and flail of correction and excommunication) ſtands two other husband-men, the one reaping, and the other threshing ; theſe are her miniſters, whoſe office is (a) to root out, and pull down, to build and plant ; ſhe ſits upon the oxe of patience and labour, with a crown of wheat ears upon her head, as having power to diſtribute the bread of life ; her breſts are open and ſtretched forth with the (b) ſincere milk of Gods word ; over her right ſide *Juno* is dropping down rain, and over her left *Apollo* ſhineth ; to ſhew, that by the heat of the Sun of rightcouſneſſe, and influence of graces (c) from Gods Spirit, ſhe doth flouriſh and fructifie. 16. Chriſt is truly *Ceres* ; which having left mankind, being carried away by the diſel, he came, and with the torches of his words found him out, and being drawn with the flying Serpents of Zeal and Prudence, diſperſed his ſeed through the world, went down to hell, and reſcued us from thence.

(a) Jer. 1. 10. (b) *Mammola Ceres.* (c) *Sive quod geris omnia, ſive quod creat omnia.*

CHARYBDIS, See SCYLLA.

CHARON.

HE was the ſonne of Erebus and Night ; the boat man of Hell, who admitted none to his boat without money, and

and till they were dead and buried; yet *Æneas* by his piety, *Hercules* and *Theseus* by their strength, *Orpheus* by his musicke, were admitted there before their death.

THE INTERPRETER.

1. **BY** *Charon* Time may be meant, who was the son of *Erybus* and *Night*; because Gods secret decree which was hid from man in an eternall night, gave being to time, before which was night or darknesse; his abode is said to be in hell, or here below, (for this sublunary world may be called hell in respect of heaven) because above in heaven there is no use of time, for there is eternity.
2. *Charon* was said to ferry souls over the river *Styx* to the other bank, to shew that Time brought us in, and time will bring us out of this world, which is like a troublesome river, the two banks whereof are our coming in and going out, or our estate before our birth, and after our death: whilest wee live here, we are sailing in the rotten, feeble, and brittle boat of our bodies over the river *Acheron*, by which is expressed the comfortlesse condition and joylesse state of this life.
3. *Charon* was old, but not weak; his age diminished nothing his strength or vigour, *sed cruda fuit viridisque senectus*: so time suffers no diminution of vigour by continuance or diuturnity.
4. *Charon*s garments were ragged and sordid, so is the condition of this life, being compared to that of heaven.
5. By *Charon* doubtlesse death was understood, from *χάεω* to dig or make hollow, for death is still hollow-eyed; or from *χάεω* joy, for good men in death have true joy: *χάεω* also is a benefit, and death is such, and an advantage to good men; but so it is made by Christ, for in it self death is the child of Hell and Night, and as *Charon* is described by the King of Poets, *Ænead. 6.* to be old, but yet vigorous, ugly, furious, terrible, sad, covetous, so is death; that which they fable of *Æneas*, *Hercules*, &c. was true in our Saviour, who overcame *Charon*, or death by his piety, strength,

strength, power, of his word, &c. He that would be admitted into *Charons* boat, that is, have a joyfull death, must carry money in his mouth, that is, make him friends of his unjust Mammon; for what wee bestow on the poor, that wee carry with us, to wit, the benefit and comfort of it; and wee cannot have a joyfull death, or be admitted into *Charons* boat, till our body of sin be buried by repentance. 6. *Charon* is a good conscience, which is a continuall feast; this carrieth us over the infernall rivers, that is, over all the waters of affliction in this life. 7. *Charon* is the sin of drunkenness, the cup is the boat, the wine is the river *Phlegeton* which burns them, and *Acheron* wherein is no true joy, *Styx* which causeth sadness and complaints; for these are the effects of drunkenness: *Charons* fiery face, ragged clothes, brawling and scolding tongue, rotten boat still drinking in water, are the true emblems of a drunkard; hee is the childe of Hell, and begot of Satan and the Night, for *they that are drunk are drunk in the night*; hee admits of no company but such as are dead in this sin, and buried in it, and such as have money in their mouthes, that is, spend-thrifts, who spend all on their throats.

CHIMÆRA.

T*His was a monster, having the head of a Lion breathing out fire, the belly of a Goat, and the tail of a Dragon; which did much hurt, but was killed at last by Belserophon.*

The INTERPRETER.

1. **T***He Church of Rome is a Chimera, her head was a Lions head breathing out fire; for her devotion was then awfull and majesticall to the world, her zeale was hot like fire, and her words were powerfull: but about the middle of her raig she shewed her Goatish belly, for wealth made her wanton and insolent; but in the end shee*

shee shewed the Dragons tail, by open persecution in devouring the bodies, and striving to poyson the souls of the Saints. 2. Some think that this was a hill, on the top whereof were Lions and *Vulcans* of fire, about the middle was pasture and Goats, at the foot Serpents, which *Bellerophon* made habitable: others think this was a Pirates ship, having the picture of these three beasts on it: others, that these were three brothers called by these names, which did much hurt: others, that by this fiction is meant a torrent of water, running furiously like a Lion, licking the grasse upon the banks like a Goat, and winding like a Serpent, as may be seen in *Natal. Comes*, and others. 3. But I had rather think, that by this Monster may be meant a Whore, which is [*χόρα ἥρα*] the wave or scum of love, wherein many are drowned; shee hath a Lions devouring mouth, still craving and devouring mens estates; shee hath the wanton belly of a Goat, but in the end will sting and poyson like a Dragon. 4. By *Chimera* I think Wine may be meant, which makes men furious like Lions, wanton like Goats, and cunning or crafty like Serpents. 5. The life of man may be meant by this Monster, for man in his youthfull yeers is an untamed Lion, in his middle age a wanton or an aspiring Goat, still striving to climb upon the steep rocks of honour; and in his old age hee becomes a wise and crafty Serpent. 6. *Satan* may be understood by *Chimera*, who in the beginning of the Church did rage like a Lion by open persecution; in the middle and flourishing time thereof, like a Goat made her wanton; and in the end will shew himselfe to be that great red Dragon, labouring by secret cunning and flights to undermine and poyson her; but Christ already hath, and wee in him shall overcome this Monster.

CHIRON

WAs a Centaur begot of Saturn in the forme of a horse, of Phyllyra the daughter of Oceanus; he was an excellent Astronomer, Physitian and Musitian; whose schollers were Hercules, Apollo, and Achilles; he was wounded in the foot by one of Hercules his arrows, of which wound he could not die being immortall, till he intreated Jupiter, who placed (a) him among the stars, with a sacrifice in his hand, and an Altar before him.

(a) Sagietarius.

The INTERPRETER.

1. **C**hiron was halfe a horse and halfe a man; God doth oftentimes punish the adulteries of the parents with monstrous and deformed children, for Ops was the wife of Saturn and not Phyllyra 2. The deformitie of children proceeds ordinarily from the distempered imagination of the parents. 3. That Chiron is begot of Saturn and Phyllyra, is meant that Astronomie, Physick, Musick and all other arts are begot of time and experience, or of time and books; for Phyllyra is a thin Skin or parchment, or paper, or that which is betwixt the bark and the wood of the tree, and is called *Tyllia*, on which they used to write. 4. Saturn or time begets learned Chiron, that is, arts and sciences by the help of reading, but he must do it in the forme of a horse, that is, with much patience and labour. 5. Chiron may signifie to us the life of a Christian, which consisteth in contemplation, and so he is an Astronomer, whose conversation and thoughts are in heaven; and in action, which consisteth in speaking well and so he is a Musitian; and in doing well, and so he is a Physitian; and because Christianitie is more a practick then speculative science, he hath his

his denomination *Chiron* from *χρη* *manu*, the hand, not from the head; lastly suffering is a part of Christianitie, and so *Chiron* patiently suffered the wound of *Hercules* his arrow. 6. *Chiron*s feet were wounded before he was admitted amongst the stars; so our affections must be mortified, before we can attain heaven. 7. *Chiron*s pain made him desire to die, so affliction makes us weary of this world, and fits us for heaven. 8. *Chiron* hath his Altar still before him, and his sacrifice in his hand, so Christ our Altar must be still in our eyes, and our spirituall sacrifices still ready to be offered. 9. In that a *Centaure* had so much knowledge, wee see that sometimes in mis-shapen bodies are eminent parts, as were in *Æsop*, *Episthetus*, and others. 10. *Achilles* so valiant, *Hercules* so strong, *Apollo* so wise, yet were content to learne of a deformed *Centaure*; so all should hearken to the Ministers doctrine, be his life never so deformed, though he be a *Centaure* in his life, yet he is a man, nay an Angel in his doctrine.

C I R C E.

THe daughter of *Sol* and *Perlis*, and by her grand-child of *Oceanus*; shee was a witch, and skillfull in herbs, shee poisoned her husband, King of *Scythia*, and for her cruelty was banished thence, and carried by her father *Sol* in a chariot, and placed in the Island *Circæa*: shee turned *Vlysses* fellows into swine, but over him shee had no power; shee could not procure the good will of *Glaucus*, who loved *Scylla* better then *Circe*; shee infected the water, in which *Scylla* was wont to wash, and (having touched this water) turned into a Sea-Monster.

The INTERPRETER.

1. *Circe* was a famous witch who was said to transforme men into Wolves, Bears, and other beasts; which is not true indeed; for the devill cannot cause such a transformation

formation, because it is a kind of creation, proper to God onely, who could change *Lots* wife into a pillar of salt, and *Nebuchadnezzar* into a beast; but these transformations of witches, are onely melancholy conceits and distempers of the imagination caused by herbs, or oynments, or else they are delusions of the eye. 2. *Circe*, saith *Nat. Comes*, is the mixture of the Elements, which is caused by heat and moysture; the four Elements are the four hand-maids; shee is immortall because this mixture is perpetuall; and the strange shapes shew the varietie of strange forms brought in by generation; shee had no power over *Vlysses*, becauie the soul cometh not by mixtion of the Elements, or generation. 3. By *Circe*, I suppose may be fitly understood death; caused by *Sol* and *Oceanus* grandchilde, because death and corruption proceed out of heat and moysture; the poysoning of her husband shews that death is no acceptor of persons; *Sol* carried her in his chariot, for where the Sun shines, there is death and corruption; her turning of men unto beasts, shews that man is like the beast that perisheth, yea a living dog is better then a dead man; but shee hath no power over *Vlysses*, that is, over the soul which is immortall, death hath no power; the four hand-maids that gathered poyson for her, were *Adams* pride, gluttonie, infidelitie, and curiositie, which made *Adams* death poyson all his posteritie. 4. By *Circe* may be meant the divell, who hath caused beastly dispositions in the nature of man, and hath poysoned us all; as *Circe* infected *Vlysses* fellows, but not himself: so he poysoned *Iobs* body, but had no power over his soule; and because God had set his love upon man, and had rejected him for his pride being an Angel, he to be revenged, poysoned man, as *Circe* did *Scylla*. 5. *Circe* is physycall knowledge consisting much in herbs; shee is the daughter of *Sol*: because herbs proceed of his heat: shee turneth men into beasts, because some physicians searching too much into nature, become beasts in forgetting the God of nature: shee

shee dwelt on a hill full of physicall simples, to let us understand wherein the Physicians skill and studie lyeth; hee hath no power over *Ulysses* the soule, but the bodies of men hee may poyson or preserve: his four handmaids are Philosophie, Astronomie, Anatomie, and Botanie or skill of simples. 6. Sinne is a *Circe*, chiefly drunkenesse and whoredome, which poyson men, and turn then into Swine: *Circe* hath both a cup and a rod, with which shee poysoneth men; so in sin there is a cup of pleasure, and the rod of vengeance: though *Ulysses* fellowes were poysoned, yet he would not himself be enticed by *Circe*; but by means of the herb *Moly* and his sword, hee hath defended himself, and made *Circe* restore his fellowes again to their wonted shapes; so Governors and Magistrates must not be overtaken with the *Circe* of drink and fleshly pleasure, howsoever others are; but they must use *Moly*, that is, temperance in themselves, and use the sword against this *Circe* in others.

C O E L U S.

THIS was the son of *Aether* and *Dies*, who married with *Terra*, and of her begot *Giants*, *monsters*, *Cyclopes*, *Harpes*, *Steropes* and *Brontes*; hee begot also of her the *Titanes* and *Saturn*: Mother Earth being angry that *Caelus* had thrown down his sons to Hell, caused the *Titans* to rebell against him, who thrust him out of his kingdome, and *Saturn* cut off his testicles: out of the drops of bloud which fell from them the *Furies* were engendred.

The INTERPRETER.

1. **C**OELUS and *Terra* make an unequall match, therefore of them proceed strange and monstrous children: the matches of Nobles and peasants prove for the most part unfortunate and mischievous.

Sigue voles apte nubere, nube pari.

2. By *Calus* I understand the upper region of the air ; for the aire is called heaven both by Poets and Divine Scripture : this may be said to be the son of *Æther* and *Dies*, not onely because it is alwayes cleer, free from clouds and mists, but because also it hath the nature of elementary fire, to which it is next ; for it is hot and dry as that is ; and more properly may this fire be called *Æther* from its continuall burning, then the heaven which hath no elementary heat at all : his marriage with the earth, of which *Titans*, *Cyclopes*, &c. are procreated, doe shew ; that those fiery Meteors in the upper region of the air are procreated by its heat and motion, of these thin and dry smoaks which arise out of the earth : the names of *Steropes* and *Brontes* shew, that lightning and thunder are generated there in respect of their matter, which being received within the clouds of the middle region, cause the rumbling, as if there were some rebellion and warrs within the clouds : *Saturne* his sonne, that is, Time the measurer of heavens motion, shall geld his father ; that is, the Heaven shall grow old, and in time shall lose that power of generation ; for this shall cease when there shall be a new heaven : and upon this new change in the heaven, the Furies shall be engendred, that is, the torments of the wicked shall begin. 3. They that geld ancient Records, Fathers, and Scripture, are like *Saturne* rebelling against heaven, being encouraged thereto by those spirituell monsters, enemies of truth who were thrust down from heaven, and that light of glory wherein they were created, unto the lowest Hell ; and of this gelding proceeds nothing but Furies, that is, heresies, schismes, dissentions. 4. *Saturninus*, *Tatianus*, and his Scholars, the *Encratites*, *Originists*, *Manicheans*, and all other hereticks who have condemned matrimonie as an uncleane thing, and not enjoyed by God, they are all like *Saturne*, being assisted by their brethren the Monsters

fers of hell, and doe what they can to geld their father Adam of his posteritie, and to rebell against heaven; and what ensueth upon this gelding or condemning of wedlock, but furies and all kinde of disorder and impurity? 5. The children of Heaven and of the light, must not (as *Caelus* did) joyn themselves in their affections to the earth; for of this union shall proceed nothing but Monsters, to wit, earthly and fleshly lusts, thoughts and works which will rebell against our soules, and geld us of all spirituall grace, and of our interest in the kingdom of heaven, and then must needs be engendred the Furies, to wit, the torments of conscience.

CUPIDO.

OF Cupids parents, some say hee had none at all; others, that hee was engendred of Chaos without a father: some say hee was the sonne of Jupiter and Venus, others of Mars and Venus, others of Vulcan and Venus, others of Mercury and Venus, &c. Hee was the god of love, painted like a childe, with wings, blinde, naked, crowned with roses, having a Rose in one hand, and a Dolphin in the other, with bow and arrows, &c.

The INTERPRETER.

1. **I** finde Cupid painted sometime standing close by Fortune, to shew how much fortune prevails in love matters: and sometimes I find him standing between Mercury and Hercules, to let us see, that love is most prevalent when it is attended on by eloquence and valour. 2. There is a twofold love, to wit, in the Creatour, and in the Creature: Gods love is twofold, inherent in himselfe, and this is eternall as himselfe, therefore hath no father nor mother; Or transient to the creature. This love was first

seen in creating the *Chaos*, and all things out of it; therefore they said that Love was engendred of *Chaos* without a father: and when they write that *Zephyrus* begot *Cupid* of an egge, what can it else mean, but that the Spirit of God did manifest his love in drawing out of the informed and confused egge of the *Chaos* all the creatures? The love of the creature is twofold, according to the twofold object thereof, to wit, God and the creature: that love by which wee love God, is begot of *Jupiter* and *Venus*, that is, God; and that uncreated beauty in him is the cause of this love: and because the maine and proper object of love is beauty (for wee doe not love goodnesse, but as it is beautifull) and it is the object that moveth and stirreth up the (a) passion, therefore *Venus* goddesse of beauty is still the mother of *Cupid* or Love, which notwithstanding hath many fathers, because this generall beautie is joyned to many particular qualities, which causeth love in men according to their inclinations and dispositions: some are in love with wars, and count military skill and courage a beautifull thing, so this love is begot of *Mars* and *Venus*; others are in love with eloquence, and think nothing so beautifull as that, and so *Mercurie* and *Venus* are parents of this love: some love Musick, and so *Apollo* begets this *Cupid*; and so wee may say of all things else which wee love, that there is some qualitie adherent to beautie, either true or apparent, which causeth love in us: Now that love which all creatures have to creatures of their own kinde, in multiplying them by generation, is the childe of *Vulcan* and *Venus*; for it is begot of their own naturall heat and outward beautie: by beauty I mean whatsoever wee account pleasing to us, whether it be wealth, honour, pleasure, vertue, &c. 3. The reasons why Love was thus painted, I conceive to be these; *Cupid* is a childe, because love must be still young, for true love cannot grow old, and so die;

(a) *Passio movetur ab objectis.*

Amor qui desinere potest, nunquam fuit verus. Hee hath wings, for love must be swift; hee is blinde, for love must wink at many things, it covereth a multitude of sins; hee is naked, for amongst friends all things should be common, the heart must not keep to it self any thing secret, which was the fault that *Dalila* found in *Samsons* love: he is crown-ed with roses, for as no flower so much refresheth the spi-rits and delights our smell as the rose; so nothing doth so much sweeten and delight our life as love; but the rose is not without prickles, nor love without cares: the crown is the ensigne of a King, and no such King as Love, which hath subdued all creatures; rationally, sensitive, ve-getative, and senselesse have their sympathies. The image of a Lionesse with little *Cupids* playing about her, some tying her to a pillar, others putting drink into her mouth with an horn, &c. do shew how the most fierce creatures are made tame by love: therefore hee hath a rose in one hand, and a Dolphin in the other, to shew the qualitie of love; which is swift and officious like the Dolphin, de-lectable and sweet like the rose: his arrowes doe teach us, that Love wounds deeply, when wee cannot obtain what we love: some of his arrowes are pointed with lead, some with gold; hee is wounded with a golden arrow, that aims at a rich wife, and cannot obtain her; to be wounded with leaden arrowes, is to be afflicted for want of ordinary ob-jects which wee love: and so his burning torches shew, that a lover is consumed with griefe for not obtaining the thing loved, as the wax is with heat: *Ardes amens Dido; Unus infelix; Cæco carpitur igne, Est mollis flamma medul-læ; Hæret lateri latialis arundo, &c.* These are my con-cepts of *Cupids* picture; other *Mythologists* have other con-cepts, applying all to unchaste and wanton love, whose companions are drunkenesse, quarrelling, childeish soyes, &c.

CYCLOPES.

THese were the sons of heaven, their mother was Earth and Sea, men of huge stature, having but one eye, which was in their forehead; they lived upon mans flesh; Polyphemus was their chiefe, hee was their shepherd, and in love with Galathea; he having devoured some of Ulysses his fellowes, was by him incunicated with wine, and his eye thrust out. These Cyclopes dwell in Sicily, and were Vulcans servants in making Jupiters thunder, and Mars his chariots, &c.

The INTERPRETER.

1. **B**Y the Cyclopes is meant water, for they were begot of Neptune and Amphitrite, as some say; and yet they were servants to Vulcan, which is fire, to shew that in generation the fire can doe nothing without water, nor water without fire. 2. These Cyclopes are by some meant the vapours which by the influence of heaven are drawn out of the earth and sea, and being in the air, engender thunder and lightning to Jupiter, as their (a) names shew; they dwelt in Sicilie, about hill Ætna, because heat is the breeder of thunder; they were thrust downe to Hell by their father, and came up again, because in the cold winter these vapours lie in the earth, and by heat of the spring are elevated; wise Ulysses overcame Polyphemus, that is, man by his wisdom and observation found out the secrets of these naturall things, and causes thereof; Apollo was said to kill these Cyclopes, because the Sun dispelleth vapours. 3. I think by these Cyclopes may be understood the evill spirits, whose habitation is in burning Ætna, that is, in hell burning with fire and brimstone, being thrown down justly by God from heaven for their pride, but are permitted sometimes for our sins to rule in the

(a) *Brontes, Steropes, Ætes, Pyæmon.*

air, whose service God useth sometimes, in sending thunder and storms to punish the wicked; they may well be called *Cyclopes*, from their round eye and circular motion; for as they have a watchfull eye, which is not easily shut, so they compasse the earth to and fro: they may be said to have but one eye, to wit, of knowledge, which is great; for outward eyes they have not, their chief food and delight is in the destroying of mankind; *Polyphemus* or *Belzebub* is the chiefe, who having devoured *Ulysses* fellowes, that is, mankind, the true *Ulysses*, Christ the Wisdome of the Father came, and having powred unto him the full cup of the red wine of his wrath, bound him, and thrust out his eye; that is, both restrained his power and policie: these evill spirits, because they are the chief sowers of sedition and warres among men, may be said to make *Mars* his chariots. 4. Here wee see that little *Ulysses* overcame tall *Polyphemus*; policie overcomes strength. 5. Wee see also the effects of drunkennesse, by it wee lose both our strength, and the eye of reason. 6. *Servius* [in lib. 3. *Ænead.*] thinks that *Polyphemus* was a wise man, because hee had his eye in his fore-head neer the brain: but I say, hee was but a fool, because hee had but one eye, which onely looked to things present: hee wanted the eye of providence, which looks to future dangers, and prevents them. 7. Here wee are taught to beware of cruelty and security, for they are here justly punished. 8. The State of Rome, which at first had two eyes, to wit, two Consuls, became a *Polyphemus*, an huge body with one eye when one Emperour guided all; this Giant fed upon the flesh of Christians in bloody persecutions; but when shee was drunk with the bloud of the Saints, *Ulysses*, that is, wise *Constantine*, thrust out the eye, and weakned the power of Rome, of that Giant which had made so much thunder of war in the world, and so many chariots for *Mars*. 9. A Common-wealth without a King, is like great *Polyphemus* without an eye: and

and then there is nothing but (a) Cyclopiā cruelty and oppression, great men feeding on the flesh of the poor; then is nothing but intestine wars and broyls, the servants of *Vulcan* making thunderbolts and chariots for *Mars*; *Ætna* (b) resounding with the noyse of their hammers on the anvill;

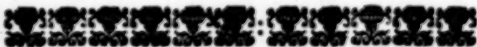
Brontesque, Steropesque, & nudus membra Pyratman.

So it was in Israel, when every man did what hee listeth. 10. An envious man is like (c) *Polyphemus*, hee hath no charitable eye: hee feeds and delights himselfe with the ruine and destruction of other men. 11. The Sun in the firmament is that great eye in the forehead of *Polyphemus*, which is put out oftentimes by vapours and mists arising out of the earth.

(a) *Cyclopsum visa.*

(b) *Resonas postu incedibus Ætna.*

(c) *Invidus non videns.*



CHAP.



CHAP. IV.

D

DÆDALUS.

HEE was a famous Artificer, who having killed his sisters sonne, fled to Creta, and was entertained of King Minos, whose wife Pasiphae being in love with a Bull, or a man rather of that name, shee obtained her desire of him by the help of Dædalus, who shut her within a wooden Cow; and shee brought forth the Minotaur, or man with a Bulls head; which the King perceiving, shut the Minotaur, and Dædalus with his son Icarus within the Labyrinth that Dædalus had made: but by a shred bee got out, and flew away with wings which hee made for himselfe and Icarus; who not obeying his fathers advice, but flying too neer the Sun, fell and was downed: the wings he used were sailes and ears.

The INTERPRETER.

1. **P**asiphae being taken with the love of Astronomie, and with the knowledge of the twelve celestiall signs, especially of the Bull, which Dædalus taught her, gave occasion to this fiction of Pasiphaes falling in love with the Bull. 2. Dædalus was a cunning Artificer, who found out divers tooles and instruments for workmen, and the first that either made images, or made their eyes movable.

Hence

Hence cunning engines and workes, are called *Dadali machera*, *Dadalas opera*. 3. Hell is the labyrinth into which wee were cast for our sins, by a juster Judge then *Minos*: and should have been devoured by Satan the *Minotaur*, had not Christ helped us out by the thred of his word, and wings of faith. 4. They that give themselves to unlawfull pleasures, with *Pasiphae*, shall bring forth that monster which will devoure them. 5. *Dadalus* made this labyrinth, and was cast into it himselfe; so the wicked are caught in their own nets; and fall into the pit which they dig for others. 6. *Dadalus* was guiltie of murther, therefore is justly pursued; for murther is never secure. 7. *Icarus* is justly punished for refusing to hearken to his fathers counsell, a good lesson for all children. 8. Let us take heed of curiosity, pry not too much into the secrets of God, lest wee have *Icarus* his reward: for all humane reason is but waxen wings. 9. Here wee see for the most part that young men are high-minded and proud, but pride alwayes hath a fall. 10. Astronomers, and such as will undertake to fore-tell future contingencies, or will take upon them such things as passe humane power, are like *Icarus*; they fall at last into a sea of contempt and scorn. 11. The golden mean is still best, with what wings soever wee flye, whether with the wings of honour, or of wealth, or of knowledge and speculation; not to flye too high in pride, nor too low in basenesse. 12. If wee will flye to Christ with the wings of faith, wee must not mount too high in presumption, nor fall too low in desperation. 13. We see by *Pasiphae*, that a dishonest and disloyall woman will leave no means unattempted to fulfill her lustfull and wanton desires. 14. Many women are like *Pasiphae*, outwardly they seem to be mortified, having the skin of a dead cow, or wooden cover; but within they burn with wanton lusts.

DEUCALION.

HE was the sonne of Prometheus and Pandora, a just and religious man, who was the first that built a Temple to the gods: when the earth was drowned, hee and Pyrrha his wife were saved on Parnassus; and being advised by Themis, they flung behinde them the bones of mother earth, that is, stones, and they became men and women, with which the earth was again peopled.

The INTERPRETER.

1. **D**eucalion was said to make men of stones, because he brought them down from their habitation in the stonie hils, to dwell in the fruitfull plains below. 2. Parnassus on which hee was saved, was called first *Larnassus*, from *λαρναξ* an ark, or covered cock-boat, in which hee and his wife were saved. 3. By the circumstances of the dove which Deucalion sent out, and by the ark in which he was saved, it is plain, the Scripture hath been used in the contriving of this fiction. 4. Deucalion may be the type of a Minister; he must be the son of Prometheus and of Pandora, that is, he must have both prudence and forecast, as also all gifts fit for his function: his name should be *Deucalion*, which may be made of *δευς* to moisten or water, and *καλειν* to call; for their office is to water the barren ground of mens hearts, & to call them to repentance and grace: they must be just as Deucalion was, and build up the living temple of God: they must strive to save both themselves and others from the flood of Gods wrath; and if others will not be saved, yet let them doe their duty, and be Deucalions still, and so they shall save themselves when others shall perish. Pyrrha, which may be derived from *πυρ*, must be their wife; that is, they must have the fire of zeale, and Gods word must be in their mouth like a fire to burn up the chaffe: Parnassus the

the hill of the Muses must be their place of retreat and abode; without Universitie-learning they are not fit to save themselves and others; and when they come downe from *Parnassus*, or come abroad out of the Universities, they must strive of stones to raise up children to the God of *Abraham*; and they must sling behinde them all earthly and heavie burthens, forgetting that which is behinde, and striving to that which is before, and so they shall make the stony hearts of men hearts of flesh. 5. By this fiction, the Gentiles might have taught themselves the doctrine of the resurrection; for if stones cast on the ground could become men, why should they not beleve that (a) our bodies fallen to the earth, shall in the last day resume their ancient form, by the power of him who first gave it? 6. Magistrates, and such as would bring rude and barbarous people to civilitie, and of stones to make them men, must have the perfections of *Deucalion*, prudence, religion, justice, &c. *Themis* or Justice must be their counsellour, without which nothing should they doe: but chiefly let them take heed of covetousnesse, they must cast the love of earthly things behinde them, and so they shall make men of stones, that is, men will be content to forsake their stonie caves and rocks, and will frame themselves to the Citie life. And what are men without (b) religion and civility but stones, representing in their conditions the nature of the place where they live? 7. *Deucalion* turned stones into men, but Idolaters of stones make gods; such a god was *Jupiter Lapis* among the Romans, by whom they used to sweare, and these stony Gods turned the worshippers into stones, for they that make them are like unto them, and so are all they that worship them: the Idolater is a spirituall fornicator, committing whoredome with the earth, which affordeth the materials, and hee brings in the forme. 8. It is not the least happinesse to hide ones selfe in *Parnassus* amongst the

(a) *Idoneus est religiosus qui facit*, Tertul.
R. puer, apud Tertul. lib. 1. de anima.

(b) *Paprenas Festa*:

Muses, for a Scholar to spend his time privately and quietly in his studie, whilest the tumultuous floods of troubles and crosses prevail abroad in the world. 9. Here we see that God is a punisher of impietie, and a preserver of good men. 10. By *Densalim* and *Pyrrha* may be understood water and fire, heat and moisture, of which all things are generated in the earth.

D I A N A.

Shee was the sister of Apollo, and daughter of Jupiter and Latona, the goddess of hunting, dancing, child-bearing, virginity; who still dwells in woods and on hills, whose companions were the Dryades, Hamadryades, Orades, Nymphs, &c. shee was carried in a silver chariot drawn with white stags; shee was painted with wings, holding a Lion with one hand, and a Leopard with the other: on her altar men were sacrificed.

The INTERPRETER.

1. **D**iana was wont to be painted sitting in a chariot drawn with two horses, the one white, the other black; by which doubtlesse was meant both the swiftnesse of her motion, and the diversity of her aspects; for the white horse represented her brightnesse in the full, and the black her darknesse in the wane or change. 2. *Diana* is the Moon, called *Apollo's* or the Sun's sister, because of their likenesse in light, motion, and operations: the daughter of God, brought out of *Latona* or the *Chaos*, shee came out before her brother *Apollo*, and helped to play the mid-wife in his production; by which I think was meant, that the night, whereof the Moon is ruler, was before the day, the evening went before the morning; so that the Moon did as it were usher in the Sun: therefore the Calends of the months were dedicated to *Juno*, or the Moon. Shee hath
divers

divers (4) names for her divers operations, as may be seen in *Mythologists*; in *Macrobius* she is called $\tau\lambda\chi\eta$ fortune, from her variableness, as both being subject to so many changes, and causing so many alterations. *Scaliger* observeth that shee was called *Lya*, or *Lua*, from *lues* the plague, because shee is the cause of infection, and diseases, by which the soul is loosed from the body; shee was called *Fascelis* from the bundle of wood, out of which her image was stolen, by *Iphigenia* *Agamemnon's* daughter; but I should thinke that shee was called *Lya*, from loosing or untying of the girdle which yong women used to do in her temple, called therefore $\lambda\upsilon\alpha\iota\tau\epsilon\mu\pi\lambda\omicron\nu$, in which temple virgins that had a mind to marrie, used first to pacifie *Diana* with sacrifices; shee was also called $\chi\theta\omicron\rho\iota\alpha$, that is earthly; because they thought there was another earth in the moon inhabited by men; doubtlesse in that they called her *Hecate*, or *Proserpina*, the Queen of hell, they meant the great power that she hath over sublunarie bodies; for all under the Moon may be called *Infernus* or Hell, as all above her is heaven; this free from changes, that subject to all changes; and perhaps shee may be called *Hecate*, from the great changes that shee maketh here below, every hundreth yeer; shee may be called *Diana* from her divine power, *Juno* from helping, *Proserpina* from her creeping; for though shee is swift in the lower part of her *Epicycle*, yet in the upper part thereof shee is slow; *Luna quasi una*, as being the only beautie of the night, *Dyflinnis* from a net, because fishers and hunters use nets, and of these shee is said to have the charge; for the Moon-light is a help to both; they called her $\alpha\epsilon\tau\epsilon\mu\pi\lambda\omicron\nu$, *quasi aëtopilw*, from cutting the air; *Lucina*, from her light; her hunting and dancng was to shew her divers motions; for she hath more then any planet, six at least, as *Clavius* observes; her virginitic sheweth, that though shee is neere the earth, yet shee is not tainted with earthly

(4) *Iuno, Luna, Diana, Lya, Hecate, Proserpina, Dyflinnis, Αἰῆς-μιν, Lucina, τλχῆ. Fascelis, χθρῖα.*

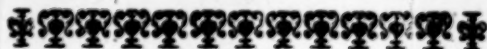
imperfections; shee is a help to child-bearing, for her influence and light, when she is at full, is very forcible in the production and augmentation of things; her converting on hills and in woods shews that her light and effects are most to be seene there; for all herbs, plants and trees feel her influence; and because shee hath dominion over the fiercest beasts, in tempering their raging heat by her moysture, shee holds a Lion and Leopard in her hand, whose heat is excessive, but tempered by the Moon; her silver chariot shews her brightnesse; the staggs and wings do shew her swiftnesse; and because her light increasing and decreasing appeareth like horns, therefore the Bull was sacrificed to her, as *Lactantius* observes; her arrows are her beames, or influence by which shee causeth death and corruption; in respect of her corniculated, demidiated, and plenarie aspect, shee is called (a) *triformis*, and *trivia*, because shee was worshipped in places where three ways met. The dancing of all the Nymphs and Satyrs, shews how all take delight in her light; her hunting is to shew how in her motion shee persues and overtakes the Sun. 3. A rich usurer is like *Diana*, for he is *homo*, an earthly man, a great hunter after wealth; who hath his nets, his bands and bills, he wounds deeply with his arrows, *Proserpina* and *Lys*; for he creeps upon mens estates, and he brings a plague upon them; though he dwells in in rich Citie, yet his hunting and affections are set in hills and woods, that is, in farms and mannors, which by mortgages and other tricks hee catches; he is carried in a silver chariot drawn with staggs; because fearfullnesse doth still accompany wealth, with which he is supported; he would fain fly up to heaven with the wings of devotion, but the Lions and Leopards in his hands with which he devoures mens estates, keeps them back. *Diana* was a virgin, yet helped to bring our children: so many though barren in it self, yet bringeth great increase: he will not be appeased without bribes, no more

(*) *Tria Virginis ora Dianæ.*

G

then

then *Diana*: nay many a mans estate is sacrificed upon his altar: who doth not unloose their girdles, as in *Diana's* temple, but quite bursts them. 4. They that will live chaste, must with *Diana* live on hills and woods, and use continuall exercise: for idlenesse and great Cities are enemies to virginitie. 5. Every good man should be like *Diana*, having the wings of divine meditation, the courage of the Lion, and swiftnesse of the stagge, his feet should be like Hinds feet, to run in the way of Gods Commandments. 6. Gods Church is the true *Diana*, the daughter of God, the sister of the son of righteousness, who is a virgin in puritie, and yet a frutfull mother of spirituall children, whose conversation is sequestred from the world: shee is supported in the silver chariot of Gods word, in which shee is carried towards heaven, being drawn with the white stags of innocencie and feare; shee holdeth in her hands Lions and Leopards, the Kings of the *Gentiles* who have suffred themselves to be caught and tamed by her: shee flieth with the wings of faith and devotion: and hunts after beasts, that is, wicked men, to catch them in her nets, that shee may save their souls, and with her arrows kill their sins: *Diana* was midwife to bring forth *Apollo*: so the Church travells in birth, till Christ be formed in us, and brought forth in our holy lives: and as it fared with *Diana's* temple, which was burned by *Erostratus*, so it doth with the Church, whose Temples have bin robbed: defaced, and ruinated by prophane men.



CHAP. V.

E

E L Y S I U M.

THe Elyſian fields were places of pleaſure, in which the ſoules of good men after this life did converſe; enjoying all thoſe delights which they ſought in this life.

The INTERPRETER.

LUcIAN (*Lib. 2. ver. Hiſt.*) ſhews, that among other delights of the Elyſian fields, the trees that grew there were of glaſſe all, and the fruits of theſe trees were curious and diverſly wrought drinking glaſſes, which were filled preſently with delicate wine as ſoon as they were pluckt off. There was alſo continuall feaſting and good cheer; a brave Paradiſe for our Epicures and drunkards, who would deſire no other heaven then this. 1. *Elyſium* is a place of liberty, as the word ſheweth; for they onely enjoy it who are looſed from their bodies: not only Poets, but Scriptures alſo have deſcribed theſe heavenly joyes under earthly terms for our capacity; there is Paradiſe, in which is the tree of life; there ſhines another Sun then here, to wit, the Sun of righteouſneſſe; there are rivers of pleaſure, there are the flowers of all divine graces, there is a perpetuall ſpring, the muſick of Angels, the ſupper and wedding-feaſt of the Lamb, the

new Jerusalem all built of precious stones, the fountain of living waters, all kinde of spirituall fruits, the continuall breath of Gods Spirit, &c. And as none could enter the *Elysian* fields till hee was purged, so no unclean thing can enter into the new *Jerusalem*; the blood of Christ must purge us from all sin: and as they must passe *Acheron*, *Phlegeton*, and other rivers of hell before they can have access to those delightfull fields; so wee must passe thorrow fire and water, troubles and persecutions, before wee can enter into heaven. And thus we see the Gentiles were not ignorant of a reward for good men, and of punishment for the wicked.

ENDYMEON.

HEE was a fair shepherd, who falling in love with *Juno*, who was presented to him in the forme of a cloud, was thrust downe from heaven into a cave, where hee slept thirty years, with whom the Moon being in love, came down oftentimes to visit and kisse him.

The INTERPRETER.

1. **E**ndymeon was King of Elis, who for his justice, obtained of *Jupiter* that hee should sleep perpetually; to shew, that after a toyle some life there can be no greater happinesse then continuall rest and quietnesse: and this should encourage Kings and Magistrates to endure the molestations of their Government with patience, seeing their short troubles shall end in perpetuall rest. 2. It is thought that *Endymeon* being an Astronomer, and one that first observed the divers motions of the Moon, gave occasion to this fiction, that the Moon loved him: but I think these uses may be made of this fiction. 1. *Endymeon* is a rich man, and riches make men faire though never so deformed; and with such the Moon, that is, the world,

world, (as unconstant as the Moon) is in love, these are the men whom the world kisseth and honoureth: but when these rich *Enchymons* set their affections upon wealth, (for *Juno* is the goddess of wealth) then doe they lose heaven, and fall into the sleep of security, saying, *Soule, take thy rest, thou hast store laid up for many years*, with that rich farmer in the Gospel, and so they lose their soules for a shadow, (for such is wealth) and this shadow brings upon them spirituall stupiditie, that they cannot be roused from their cave, though Gods word should shine on them as cleer as the Moon. 2. By *Enchymon Adam* may be meant, who was faire whilest Gods image continued with him; but when hee fell in love with *Juno*, *Jupiters* wife, that is, affected equality with his Maker, hee was thrust out of Paradise into this world, as into a cave, where hee was cast into a dead sleep, or the sleep of death, from which hee shall not be awaked though the Moon so often visit him; that is, so long as the Moon shall shine and visit the earth (which shall be till the dissolution of all things) man shall sleep in the grave. 3. By *Enchymon* may be meant those over whom the Moon hath dominion; for Astrologers observe, that every man is subject to one Planet or other, more or lesse: such men then over whom the Moon ruleth, are instable, subject to many changes, nimble bodied, quick in apprehension, desirous of glory; and such a one perhaps was *Enchymon*, therefore the Moon was said to love him: and such, because they affect honour and popular applause, which is but air, may be said to be in love with *Juno*, which is the air; and indeed honour is but air, or a cloud. 4. Every man may be called *Enchymon*, for wee are all in love with air and empty clouds, with toys and vanities, which makes us so sleepy and dull in heavenly things: and the Moon is in love with us; changes and inconstancie still accompany mans life; to signifie which instabilitie of humane affairs, the feast of new Moons was kept among the Jewes; and

the Roman Nobilitie used to wear little pictures of the Moon on their shooes, to shew that wee are never in one stay: for which cause I think the Turks have the halfe Moon for their Armes. 5. When *Endymion*, that is, mankinde slept in sin, the Moon, that is, our Saviour Christ (whose flesh is compared to the Moon (in *Psal. 73*) by *S. Augustine*, as his divinitie to the Sun) in his flesh visited us, and dwelt amongst us; this Moon was eclipsed in the passion, and this Moon slept in the cave with *Adam*, and the full of this Moon was seen in the resurrection: this is hee who hath kissed us with the kisses of his mouth, whose love is better then wine, whose light shined in darknesse, and the darknesse comprehended it not. 6. The Moon falls in love with sleepey *Endymions*, that is, carnall and sensuall pleasures, and earthly thoughts invade those that give themselves to idlenesse, security, and lazinesse: for the Moon, in regard of her vicinity to the earth, may be the symbol of earthly mindes; and because shee is the mistress of the night and of darknesse, the time when carnall delights are most exercised, shee may be the symbol of such delights: and because of her often changing, shee may represent to us the nature of fooles, which delight in idlenesse, as the Moon did in *Endymion*. 7. *Endymion* in this may signifie the Sun, with whom the Moon is in love, rejoycing and (as it were) laughing in her full light, when shee hath the full view of him, and every month running to him and overtaking him, whose motion is slow, and therefore hee seems to sleepe in regard of her velocitie.

ERYCHTHONIUS.

THis was a Monster, or a man with Dragons feet, begot of *Vulcans* seed shed on the ground, whilst hee was offering violence to *Minerva* the virgin: which monster notwithstanding was cherished by *Minerva*, and delivered to the daughters of *Cecrops*

Cecrops to be kept, with a caution that they should not look into the basket to see what was there; which advice they not obeying, looked in, and so grew mad, and broke their own necks.

THE INTERPRETER.

1. **E**rychthonius was the first that found out the use of coaches and chariots to hide his deformed and serpentine feet in:

*Primus Erychthonius currus, ex quatuor ausus
Jungere equos, rapidisque rotis insistere victor.*

So many men goe about to hide their fowle actions, and excuse them, but not to reforme them. 2. *Vulcan* shedding his seed on the ground, is the elementarie fire, concurring with the earth, in which are the other two elements, and of these all monsters are procreated: and by *Minerva*, that is, the influence of heaven or of the Sun, cherished and fomented, though not at first by God produced, but since *Adams* fall, and for the punishment of sin. 3. *Vulcan* offering wrong to *Minerva*, is that unregenerate part of man, called by the Apostle, *the law of our members, rebelling against the law of the minde*; of which ariseth that spirituall combate and strife in good men, which is begun by the flesh, but cherished and increased by the spirit, till at last the spirit get the victorie. 4. *Minerva*, that is, he that makes a vow to live still a virgin, must looke to have the fierie *Vulcan* of lust to offer him violence, and so he shall never be free from inward molestation and trouble; therefore better marrie then burne; and if he intertains any unchast thoughts, though his bodie be undefiled, yet he is no pure virgin, as *Lactantius* (*De falsa religione, lib. 1. cap. 17.*) sheweth, that *Minerva* was not, because shee cherished *Erychthonius*; therefore an unchast mind in a chaste body, is like *Minerva* fomenting *Vulcan*'s brat: he is a pure virgin, saith *S. Hierom*, (*Lib. 1. Adv. Iovin.*) whose mind is chaste, as well as his body;

and this he ingenuously confesseth was wanting in himself.

5. *Minerva*, that is, wisdom hath no such violent enemy as *Vulcan*, that is, fire anger, which doth not onely overthrow wisdom in the mind for a time, for it is short fury; but is also the cause of *Erychthonius*, that is, of all strife and contention in the world.

6. War is a fire *Vulcan*, an enemy to learning or *Minerva*; the cause of *Erychthonius*, of monstrous outrages and enormities; and oftentimes fomented by seditious schollers, and learning abused.

7. *Erychthonius* is a covetous man, as the word shews; for *εὖρος* is contention, and *χθὺς χθονός* is the earth; and what else is covetousnesse but a presumptuous desire of earthly things, and the cause of so much strife and contention in the world? this monster came of *Vulcan* the god of fire, that is of Satan the god of this world, who reigns in the fire of contention, and in the fire of Hell, and is fomented by *Minerva* the soul, which is the seat of wisdom.

8. *Terrullian* (*Lib. de spectaculis*) saith, that *Erychthonius* is the devill; and indeed, not unfitly, for he is the father of all strife, and of avarice: he hath a mans wisdom, or head to allure us to sin, but a Dragons feet to torment us in the end for sin; whosoever with delight shall look on him, shall at last receive destruction.

9. Let us take heed we pry not too curiously in the basket of natures secrets, lest we be served as *Cecrops* daughters, or as *Pliny* and *Empedocles* were.

10. A Magistrate or Governor must be like *Erychthonius*, who was himself King of *Athens*; he must be both a man and a Dragon; if the face of humanity and mercie will not prevail, then the Dragons feet of vigour and justice must walk.

11. If any fire or cholerick *Vulcan* shall offer us wrong, we must wisely defend our selves with *Minerva*; and conceal the injury and our own grief, as shee did *Erychthonius*.

12. Though the preserving and cherishing of *Vulcans* child is no certain proof that *Minerva* lost her virginity, neither did shee lose it though *Vulcan* offered her violence, because there was no consent; yet it
becomes

becomes all, chiefly virgins to avoid both the evill and the occasion thereof, that there may be no suspition.

EUMENIDES.

These were the three Furies, the daughters of Pluto and Proserpina, or of hell, darknesse, night, and earth; in heaven they were called Diræ, in earth Harpiz, in hell Furiz: they had snakes in stead of hairs, brasen feet, torches in one hand, and whips in the other, and wings to fly with.

The INTERPRETER.

1. **T**He Ancients did worship the Furies with sacrifices altars and temples, as they did the other gods; not, that these might doe them any good, but that they might doe them no hurt: There they worshipped the gods *Averrunci*, so called *ab averruncando*, or *avertendo*, that they might forbear to hurt them. It is the part of every wise man not to exasperate a potent adversary, but to mitigate his furie. Thus wee must deale with tyrants; though they doe not love us, yet wee must fawne upon them, that they may not wrong us. 2. There was a temple in Achaia dedicated to the Furies, into which whosoever went, that was guilty of murther, incest, or such like impieties, fell presently distracted and mad, I doubt mee that temple is yet extant among us, and that too many have been in it, there is such madnesse, and so many distractions and distempers among us. 3. Commonly these three furies are taken for the tortures of an evill conscience, proceeding from the guilt of sinne; they cause feare, and furie, as the word *Erinnys* signifieth; hell is the place of their aboad, and where they are, there is hell; the tortures whereof are begun in the conscience of wicked men. 4. There are three unruly passions in men,

answering

answering to these three furies: covetousnesse is *Alecto*, which never giveth over seeking wealth; and indeed this is the greatest of all the furies, and will not suffer the miser to eat and enjoy the goods that hee hath gotten:

————— *Furiarum maxima, juxta*

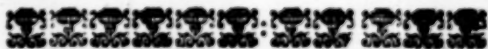
Accubat, & manibus prohibet consingere meas. Æn. 6.

This is an Harpie indeed, not only delighting in rapine, but polluting every thing it hath, *Contactu omnia sordas immundo*, Æn. 3. this may be called *Jupiters* dog, or rather a dog in the manger, neither eating himselfe, nor suffering others to eat. The second furie is *Megara*, that is, Envy, full of poyson and snake hairs. The third is *Tisiphone*, which is Inordinate anger, or a revengefull disposition: the burning torch and wings shew the nature of anger: all these have their beginning and being from Hell, from Darknesse, and Night; even from Satan, and the twofold darknesse that is in us, to wit, the ignorance of our understanding, and the corruption of our will: but as the Furies had no accessse unto *Apollo's* temple, but were placed in the porch, (*ultricesque sedent in lumine Dira*, Æneid. 8.) although otherwise they were had in great veneration: so neither have they accessse unto the mindes of good men, which are the temples of the holy Ghost. 5. Gods three judgements which hee sends to punish us, to wit, plague, famine, and sword, are the three furies: (a) *Megara* is the plague, it sweeps and takes away multitudes: the famine is *Alecto*, which is never satisfied: and the sword is *Tisiphone*, a revenger of sin, and a murderer. These have their seat in hell, as they are sent from, or raised by Satan; and in heaven also as they are sent by God, without whose permission Satan can do nothing: they may be called Harpies from *αἰμαῖον*, as the Furies were, because they snatch and carry all things headlong with them: and *Dira*, quasi *Dei ira*, being the effects of Gods anger; they are *Jupiters*

(a) *ἡ μέγα ἐκ αἵματος, ἀπὸ αἵματος ἀνθρώπων δεσπό, ἡ πῖσις ἐκ φόνου.*

dogs,

dogs, the executioners of Gods wrath, and devourers of sinners ; they come swiftly with wings, and tread hard with their brazen feet : the plague is the snake that poysoneth, the famine is the torch that consumeth and burneth, the sword is the whip that draweth blood. 6. Ministers should be *Eumenides*, from *eu* *men*, that is, gracious, benevolent, of a good minde, as the word signifieth, being properly taken. They should have the wildome of Serpents in their heads, the torch of Gods word in one hand, the whip of Discipline in the other ; the wings of contemplation, and the brazen feet of a constant and shining conversation.



CHAP.



CHAP. VI.

F

FAUNUS, *See* PAN.

FORTUNE.

SHee was the daughter of Oceanus, and servant of the gods, a great goddesse her selfe, in sublunary things; but blinde, and carried in a chariot drawn by blind horses; shee stood upon a globe, having the helm of a ship in one hand, and the horn of plenty in the other, and the heaven on her head.

The INTERPRETER.

1. **F**ortune and the Moon are taken for one and the same Deity; for as the Moon, so Fortune is still changeable and unconstant; and as the Moon, so Fortune hath the command and dominion over sublunary things; and as from the Moon, so from Fortune the generation and corruption of things have their dependence. 2. Neer to Fortune stood the image of Favour, in the habit of a youth with wings, standing upon a wheele; to shew us that favour is procured by Fortune; and that this is as unstable and ready to fly from us as Fortune it selfe. 3. Amongst many other images of Fortune, there were two of speciall note; the one was called *Fortuna calva*, bald Fortune: the

the other *Fortuna vitrea*, glasse fortune; to shew that it is a difficult thing to lay hold upon Fortune being bald; so when we have caught her, shee is quickly broke being glasse. 4. The Roman Emperours put more confidence in *Fortune* then in any other Deity; therefore they alwayes kept in their closets the golden image of *Fortune*, and when they travelled abroad, that was still their companion. I wish wee Christians would as much esteem and honour Gods providence, and rely on it, as the Romans did on their Fortune. 5. Fortune is either an unexpected event, or else the hid cause of that event: the blinde Gentiles made her a blinde goddesse, ruling things by her will, rather then by counsell; therefore they used to raile at her, because shee favoured bad men rather then good, and called her blind, as not regarding mens worth. 6. But I think, that the wiser sort by Fortune understood Gods will or providence; which the Poet (a) calls Omnipotent, and the Historian the Ruler of all things: shee may be called *fortuna, quasi fortis una*, being onely that strong Ruler of the world. She had many temples at Rome, and many names; shee stood upon a globe, to shew her dominion of this world; and the heaven on her head did shew, that there is her beginning; the helm and the horn of plenty in her hands are to shew, that the government of this world, and the plenty wee enjoy, is from this divine providence; and though they called her blinde, yet wee know the contrary, for shee is that eye which seeth all things, and afar off, and before they are, as the word *Providentia* signifieth; therefore they called her and her horses blinde, because they were blinde themselves, not being able to know the wonderfull wayes and secret ends of this Providence, why good men should here live in affliction and miserie, and the wicked in honour and prosperitie; whereas they should have known, as some of the wiser men did, that no

(a) *Enrad. 3. In omni re dominatur*, Salust. *Nuncius exagros
non signatur.* misery

miserie could befall a good man, (a) because every hard fortune doth either exercise, amend, or punish us; he is miserable, saith *Seneca*, (b) that never was miserable: they are miserable who are becalmed in the Sea, not they who are driven forward to their haven by a storm: a surfeit is worse then hunger; but see himself speaking excellently to this purpose; therefore they had no reason to rail at Fortune when shee crossed them, for to a good man all things fall out for the best: yet in good sence Gods providence may be called blinde, as Justice is blinde; for it respecteth not the excellencie of one creature above another, but Gods generall providence exteneth it self to all alike, to the worme as well as the Angel: for as all things are equilly subject to God in respect of casualitie, so are they to his providence; he is the preserver of man and beast, his Sun shineth, and his rain falleth upon all alike.

7. Now the four horses that draw fortune, are the four braunches of providence, whereby Gods love is communicated to us: to wit, creation, preservation, gubernation, and ordinations of all things to their ends. 8. In that they called fortune the daughter of the Sea; by this they would shew her instabilitie still ebbing and flowing like the Sea; therefore they made her stand upon a wheel, and shee was called in a common by-word *fortuna Euripus*, (*Eras. in adag.*) because of the often ebbing and flowing thereof. I grant that as one and the same effect may be called fortune and providence: fortune in respect of the particular cause, but providence in regard of the first, and generall cause, which is God: so the same may be called instable in respect of the particular cause, but most stable in respect of God, with whom there is no variableness, nor shadow of turning; though contingent causes produce contingent effects, yet nothing is contingent to God, for all things come to passe which he foreseeeth, and yet his foreknowledge imposeth no necessity on contingent

(a) *Boetius*, l. 4. *Tras* 6. (b) *Cur bonus viri male finit.*

things,

things; but indeed we are instable our selves and evill, and wee accuse fortune of instabilitie and evill; a good man may make his fortune good; *quisque sua est fortune faber.*

9. I have read that in some places fortune was wont to be pained like an old woman, having fire in one hand, and water in the other; which I thinke did signifie that providence doth still presuppose prudence, whereof old age is the Symbol, and because of the mutable and various effects of fortune, shee was presented by a woman, the Symbol of mutabilitie: but the Romans upon better consideration, made her both male and female, to shew, that though the particular and secundarie causes of fortunall effects be various and unconstant like women, yet the supreme cause hath the staiednesse of a man; the fire and water shews, that our fire afflictions (which fall not without Gods providence) are so tempered with water of mercy, that though they burne good men, yet they consume them not; as we are taught by *Moses* fierie bush, and the furnace of *Babylon*.

CHAP.



CHAP. VII.

G

GANIMEDES.

H *Ee was the King of Troys son, who whilest hee was hunting, was caught up to heaven by an Eagle, Jupiters bird; and because of his extraordinary beauty, Jupiter made him his Cup-bearer.*

The INTERPRETER.

1. **W**hen *Ganimedes* was caught up to heaven, hee let fall his pipe on which hee was playing to his sheep; so whilest we are carried up by divine raptures and contemplations, wee must sling away all earthly delights.
2. Whilest *Ganimed* was piping on his cane, and keeping of his fathers sheep, then was hee caught up to heaven; God is never better pleased with us, then when wee are faithfull and diligent in our calling: Not the sad and melancholy, but the cheerfull minde is fittest for God and heavenly raptures.
3. *Ganimedes* (*γανυμῆδης*) is one that delights in divine counsell or wiidome; and wisdome is the true beauty of the minde where n God takes pleasure.
4. Every Eagle is not *Jupiters* bird, as *Ælian* observeth, but that only which abstains from flesh and rapine, and that was the bird that caught up *Ganimedes*; so fleshly mindes and thoughts set upon rapine and carnall pleasures, are not fit to serve

serve God, nor to carrie the soul up to heaven. 5. The quick-sighted Eagle, is divine contemplation or meditation, by which *Ganimeses*, the soul is caught up to heaven. 6. When by holy raptures, we are carried up to heaven, the best Nectar that wee can powre out to God, is the teares of repentance, and of a broken heart. 7. *Ganimeses* was caught up by one Eagle only; but if we have the true inward beaurty of the mind, we shall be caught up in the air by Legions of Angels, to meet the Lord, and shall for ever serve him, at his table in the Kingdom of heaven. 8. I wish that the Roman Eagle would not delight so much in rapine and mans flesh, as he doth; but rather indeavour to be carried up to heaven, that is, to their ancient dignity, the decayed and ruinated parts of the Empire. 9. As the Eagle caught up *Ganimeses*, so the wings of a great Eagle were given to the woman, *Rev. 12.* to carrie her from the Dragons persecution; the great Eagle was the Roman Empire, whereof *Constantine* was the head, by whose power and help the Church was supported. 10. Our Saviour Christ is the true *Ganimeses*, the son of the great King, the fairest among the sons of men, the wisdom and counsell of the father, in whom God delighted, and was well pleased, who by the power, and on the wings of his Divinity, was caught up to heaven, where hee is powring out his prayers and merits before God for us: and like *Aquarius* (to which *Ganimeses* was converted) is powring downe the plentifull showers of his grace upon us. 11. *Vespasian* set up the image of *Jupiter* and *Ganimeses*, caught by the Eagle in the Temple of peace; so the image of God, and heavenly raptures, are found in that soul wherein is the peace of conscience. 12. As the Eagle carried *Ganimeses*, so *Moses* compareth God to an Eagle, who carried the Israelites on his wings through the desert; and *S. Ambrose* saith, that (a) Christ is the Eagle who hath caught man from the jaws of Hell, and hath carried him up to heaven.

(a) *Homines inferni raptores sanctos portavit ad celum. Bern. 662*

G E N I I.

THese were the sons of Jupiter and Terra, in shape like men, but of an uncertain sex; every man had two from his nativitie waiting on him, till his death; the one whereof was a good Genius, the other a bad; the good ones by some are called *Fa- res*, the bad *Lemures*; and by Tertullian, and his commentator Pamelius they are all one with the *Dæmones*; they were worshipped in the forme of *Serpents*.

The INTERPRETER.

1. **I**T was a high degree of honor among the the Romans to swear by the princes *Genius*; therefore *Caligula* put many to death, because they never swore by his *Genius*; so to falsifie that oath which was taken by the princes *Genius*, was most severely punished: by which we see, that swearing by a superiour is an honour held due to him; and therefore Anabaptists rob God of his honour, when in cases of necessity they will not swear at all by him. On the other side, how doe they dishonour God, who swear by his Name rashly and falsely, and yet are not punished? The Romans were more religious towards their Princes, which were but men, then we are towards the true God. 2. The Roman *Genius* was wont to be painted with the horn of plenty in one hand, and a dish with offerings reached out towards the altar in the other hand, to shew, that the Roman State, and consequently all others, are supported by outward plenty, and religious bounty or devotion towards God. 3. *Genius*, à *gignendo*, for by them we are ingenerated; and so whatsoever is the cause or help of our generation, may be called *Genius*: thus the elements, the heavens, the stars, nature, yea, the God of nature, in whom wee live, move, and have our being, may be called *Genii* in a large sense: And *Genii*, quasi *geruli*, à *gerendo*, vel *ingerendo*, from support-

supporting us, or from suggesting good and bad thoughts into the mind; therefore *gerulofiguli* in *Plautus*, is a (a) suggester of lies: and so by these *Genii* may be understood the good and bad angels which still accompany us, and by inward suggestion stir us up to good or evil actions. 4. The form of Serpents, in which the (b) *Genii* were worshipped, doth shew the wise and vigilant care which the angels have over us. 5. When after this life they punish us for sins, they are called (c) *Manes*. Therefore the *Genii* were painted with a platter full of garlands and flowers in one hand, and a whip in the other, to shew, that they have power both to reward and punish us. They have oftentimes appeared in the form of men, therefore they are painted like men; but they have no sex, neither do they procreate: for which cause perhaps the fruitfull Palm-tree was dedicated to them, with which also they were crowned; and because they were held of a middle kind, between gods and men, they were called the sons of *Jupiter* and *Earth*; or rather in reference to *Plato's* opinion, which held angels to be corporeall. 6. Our souls also are *Genii*, which from our birth to our death do accompany our bodies. 7. Every mans desire and inclination may be called his *Genius*, to which it seems the Poet alluded, saying, *An sua cuique deus sit dira cupido?* 8. And perhaps *Aristotle's Intellectus agens* is all one with *Plato's Genius*; for without this we have no knowledge; because the passive intellect depends in knowledge from the active, in receiving the species from it; which by the active intellect is abstracted from time, place, and other conditions of singularity: and this is all one, as if wee should say, wee receive no information of good or evill, but from our *Genius*. 9. As the Gentiles believed the stars to be *Genii*; so the Jews thought them to be angels, and that they were living creatures, therefore they worshipped them, called them the host of heaven. 10. But indeed, Christ is our

(a) Scaliger in *Fest.* (b) *Pinge duos angues, &c.* (c) *Qui sunt*
fusi patrum Manes, Virg.

true *Genius*, the great Angel who hath preserved and guarded us from our youth, by whom wee are both generated and regenerated, the brazen Serpent from whom wee have all knowledge, who alone hath power to reward and punish us; who appeared in the form of man, and in respect of his two natures was the son of *Jupiter* and *Terra*, of God and Earth; and who wil never forsake us, as *Socrates* his *Genius* did him at last; who came not to affright us, or to bring us the message of death, as *Brutus* his *Genius* did to him; but to comfort us, and assure us of eternall life: let us then offer to him the sacrifice not of blood, cruelty, or oppression, which the Gentiles would not offer to their *Genius*, thinking it unfit to take away the life of any creature that day in which they had received life themselves: but let us offer the wine of a good life, and the sweet fumes of our prayers; and let us not (a) offend this our *Genius*, or deprive him of his due, but make much of him by a holy life: and though the Gentiles assigned unto every man his *Genius*, and *Juno* to the women; yet we know that Christ is the Saviour and keeper both of men and women, and that with him there is no difference of sex.

(a) *Defraudare Genium, indulgere genio.*

GIGANTES.

Giants were hairy, and snake-footed, men of an huge stature, begot of the blood of *Cælus*, and had earth for their mother; they made war against *Jupiter*, but were overcome at last by the help of *Pallas*, *Hercules*, *Bacchus* and *Pan*, and were shor throw by *Apollo's* and *Diana's* arrowes.

The INTERPRETER.

1. **T**Hat there were men of an huge stature, fierce looks, and of wicked dispositions, and of high and proud minds, which they called Giants, is not to be doubted, seeing

ing the Scripture so often mentions them both before and after the flood: besides divers Historians, *Staliger* saw one of them at Millan, so tall that he could not stand, but lay along, and filled two beds joynted in length, *Exerc.* 163. All ages have produced some such Giants: but that these were begot of divels and women is ridiculous; for these Giants were men, not differing from other men either in their matter or form, but only in greatnesse, which makes but an accidental difference: neither have spirits seed, or organs of generation: and whereas spirits and women differ generally, it must needs follow, that what is begot of them must be different from them both, as wee see a mule is different from the horse and shee-ass, which differ but specifically.

2. If by Giants we understand winds and vapors, they have the earth for their mother, and heaven for their father; they are bred in the belly of the earth, and are begot of the rain, which may be called the blood of heaven: they may be said to war against *Jupiter*, when they trouble the air; and they were shot with *Apollo's* and *Diana's* arrows, when the beams and influence of the Sun and Moon do appease and exhaust them.

3. Notorious profane men are Giants, and are begot of blood, to shew their cruell dispositions; and of earth, because they are earthly-minded: their hairy bodies and snakie feet do shew their rough, savage, and cunning disposition; they war against *Jupiter* when they rebell against God with their wicked lives; but *Hercules* and *Pallas*, strength and wisdom overcome and subdue such monsters; and oftentimes they are overthrown by *Bacchus* and *Pan*, that is, by wine and musick: drunkennesse and pleasure at last prove the bane of these Giants.

4. *Rebellious Catalines* who oppose authority, are hairy, snakie-footed Giants, of a sanguinary and cunning disposition, warring against Magistrates, which are gods; but at last come to a fearfull end.

5. *Arius*, and all such as oppose the divinity of Christ, are like these Giants warring against God; but are overthrown with the thunder and arrows of Gods word.

6. Let us take heed,

heed, 'as *Ambrose* (a) exhorts us, that wee be not like these Giants; earthly-minded, pampering our flesh, and neglecting the welfare of our soules, and (b) so fall into contempt of God and his ordinances; if we doat too much on earth, we shew that she is our mother, & that she is too much predominant in us: if we think to attain heaven, and yet continue in sin & pleasure, we mount our selves upon ambitious thoughts, and do with the Giants, *imponere Pelion Ossa*, climb up on those high conceits, to pull God out of his throne.

(a) *Ambros. cap. 4. de arca & Noe. & cap. 34.* (b) *Consummari praeliantur affectu, &c.*

GLAUCUS, See NEPTUNUS,
and OCEANUS.

GORGONES.

These were the three daughters of Phorcus, whose chiefe was Medusa; she preferring her fine hairs to Minerva's, and profaning her temple in playing the whore there with Neptune, had her hair turned into snakes, and her head cut off by Perseus, being armed with Minerva's shield, Mercuri's helme and wings, and Vulcan's sword: this head Minerva still wore in her shield, and whosoever looked on it was turned into a stone: these Gorgones had fearfull looks, but one eye, and one tooth amongst them, which continually they used as they had occasion; they never used their eye at home, but still abroad: when Perseus had got this eye, he quickly overcame them: they had also brasen hands and golden wings.

The INTERPRETER.

1. **A** Theneus writes, that Gorgones are certain wilde beasts in Lybia, which by their breath and looks kill other creatures: one of them being killed, was brought to Marius, whose partie-coloured skin was sent to Rome, and hung up for a monument in the temple of Hercules. Hereticks and

and false teachers are worse then these *Gorgones*, which with their breath killed men bodies, whereas the other poyson mens soules; and little better are they who with the venomous breath of their lying and slandering tongues, poyson and kill mens good names. 2. Many men are like the *Gorgones*, they are quick-sighted abroad, but blind at home; they spie moans in other mens eyes, but not beams in their own. 3. Satan deals with us, as *Perseus* did with *Medusa*, he first steals away our knowledge, then with the more ease he destroyes our soules. 4. We see here in *Medusa*, that pride, sacriledge, and whoredom shall not go unpunished. 5. From whence let us learn not to be proud of our beauty; for all beauty, like the *Gorgons*, shall end in deformity; and as *Ab-solons* hair, and *Medusa's* here brought destruction on them, so it may bring upon others; and shall, if they doat too much on it. 6. The sight of these *Gorgones* turned men into stones; and so many men are bereft of their senses and reason, by doating too much on womens beauty. 7. They that would get the mastery of Satan that terrible *Gorgon*, must be armed as *Perseus* was, to wit, with the helmet of salvation, the shield of faith, and the sword of the word. 8. *Minerva*, by means of her shield, on which was fastened *Medusa's* head, turned men to stones; so the nature of wisdom is, to make men solid, constant, unmoveable. 9. I wish that among Christians there were but one eye of faith and religion, and one tooth, one common defence, that so they might be *Gorgons* indeed, and terrible to the Turks their enemies; that with a brasen hand they might crush the Mahumetians, and with the golden wings of victory they might fly again over those territories which they have lost. 10. *Medusa*, by seeing her own face in *Perseus* his bright shield, as in a glasse, she fell into a deep sleep, and so became a prey to *Perseus*; so many falling in love with themselves, grow insolent and carelesse, and falling into the sleep of security, become a prey to their spirituall enemie. 11. If a woman once lose her modesty and honour, be shee never so

fair, shee will seem to wise men but an ill-favoured *Gorgon*, he accounts her hair as snakes, her beauty as deformity.

12. A Captain, or whosoever will encounter with a snake-haired *Gorgon*, that is, a subtle-headed enemy, stands in need of *Minerva* for wisdom, of *Mercury* for eloquence and expedition, and of *Vulcan* for courage.

13. *Perseus* got the victory over *Gorgon* by covering his face with the helmer, that he might not be seen of her; the best way to overcome the temptations of lewd women, is to keep out of their sight, and to make a covenant with our eyes.

14. The *Gorgons* are like those that live at home a private life, and so make no use of their eye of prudence, till they be called abroad to some eminent place and publick office.

15. They that have fascinating and bewitching eyes, by which many are hurt and infected, especially young children, may be called *Gorgons*; and that such are, both ancient records, experience and reason doth teach us; for from a malignant eye issues out infections, vapours or spirits, which make easie impressions on infants and tender natures: therefore the *Genriles* had the goddesse of cradles, called *Cunina*, to guard infants from fascination; and wee read, that in *Scythia* and *Pontus* were women whose eyes were double-balled, killing and bewitching with their sight; these were called *Bithia* and *Tibbia*, and they used the word *præfscine*, as a charme against fascination, and in *Africa* whole families of these fascinating hagg were wont to be; and let it not be thought more impossible, for a tender nature to be thus fascinated, then for a man to become blear-eyed by looking on the blear-eyes of another; or for one to become dumb at the sight of a wooll; as for a glasse to be infected and spotted at the looks of a menstruous woman, as *Aristotle* sheweth, it is too manifest what passions and effects the sight of divers objects doe produce; as love, sorrow, feare, &c. and so wee read that the *Basilisk* kills with his looks, though some say it is with his breath; and I deny not, but the apprehension of the parties thus look'd

look'd upon, helps much to the producing of the foresaid effects; there is also fascination by the tongue; *ne vari nocet at mala lingua futuro.* 16. These Gorgons which were so beautiful, are placed by *Virgil* in hell to torment men; so sin and pleasure here with pleasant looks delight us, but hereafter they will torment us. 17. Satan at first a beautifull Angel, but by pride in making himself equall with his maker, was turned into a terrible Gorgon, and with his snakie hairs, that is, his cunning inticements infected our first parents, and turned them into stones, by bereaving them of spirituall understanding; but Christ the true *Persius*, and son of God, armed with a better shield then *Minerva's*, a better helmet then *Mercuries*, a sharper sword then *Vulcans*, cut off the head of this Gorgon.

GRATIÆ.

THe graces were three sisters, daughters of Jupiter and *Eutonyme*; they were fair, naked, holding each other by the hand, having winged feet; two of them are painted looking towards us, and one from us; they wait upon *Venus*, and accompany the *Muses*.

The INTERPRETER.

1. **V**enus and *Cupid* were said to accompany the *Graces*, to shew that mankind is preserved by generation represented by *Venus* and *Cupid*; and by mutuall benevolence and bountie expressed by the three *Graces*. 2. The temple of the *Graces* was built in the midst of the street, that all passers by may be put in minde of benevolence and thankfullnesse. 3. *Apollo* and *Mercurie* are painted sometimes ushering of the *Graces*, to shew that prudence and celerity are requisite in thanksgiving & bounty. 4. *Seneca* (a) & the

(a) *Lib. de benef. cap. 3.* *Rhetorikus de nat. deor. Enos an adeq. Virob. adv. Nao. Caros.*

Mythologists by the 3 Graces understand 3 sorts of benefits; some given, some received, and some returned back upon the benefactor; two look towards us, & one hath her face from us, because a good turn is oftentimes double required. They hold each other by the hand, because in good turnes there should be no interruption; they are naked, or as others write, their garment is thin & transparent, because bounty should stil be joyned with sinceritie; their smiling face shews, that gifts should be given freely; they are stil young, because the remembrance of a good turne should never grow old; they have winged feet, to shew that good turnes should be done quickly, *his dat qui cito dat*. 5. They that will be bountifull, must take heed they exceed not, lest they make themselves as naked, as the Graces are painted; there is a meane in all things; and no man should go beyond his strength; he may be bountifull that hath *Eurymene* for his wife, that is, large possessions and patrimonies, as the word signifieth. 6. There be many unthankfull people, who are content still to receive benefits, but never returne any; these are they that strip the Graces of their garments, and have reduced free hearted men to povertie. 7. The Graces are called in the Greek *Charites*, *ἡ δὲ χαρις χαρίων*, from joy, or from health and safety, and they still accompany the *Muses*, *Mercurie* and *Venus*; to shew that where learning, eloquence, and love are conjoyned, there will never be wanting true joy, health and contentment. 8. I thinke by the three Graces may be meant three sorts of friendship; to wit, honest, pleasant, and profitable; honest and pleasant friendships, which are grounded on vertue, and delight, looke towards us, because they both aime at our good; but profitable freindship lookes from us, as aiming more at her owne gaine then our weale, which as *Seneca* saith, is rather traffick then freindship; but all friendship should be naked, and without guile and hypocrisie, like the Graces still young and cheerefull, and still nimble and quick to help. 9. By the three Graces I suppose also, may be

be meant the three companions of true love ; of which *Aristotle* (b) speaks ; to wit, 1. good will or benevolence
 2. concord or consent of minds, *idem velle et idem nolle* ;
 3. bountie or beneficence, these three like three Grace,
 look one upon another, and hold each other by the hands ;
 these ought to be naked, pure, still young ; and where
 these three are found, to wit, good will, concord and boun-
 tie, there shall not be wanting the three Graces, that is,
 1. (c) *Thalia* a flourishing estate. 2. *Agalia* honor or glory.
 3. *Euphrosyne* true joy and comfort, for these are the hand-
 maides of love. 10. Faith hope and charitie, are the three
 divine Graces, pure and unspotted virgins, daughters of
 the great God ; sincere and naked without guile ; looking
 upon one another, and so linked together, that here in this
 life they cannot be separated one from the other, but their
 posture is somewhat different from the other Graces ; for
 of the other, two look on us, the third hath her back to us ;
 but in these three divine sisters, one only looketh to us, to
 wit, charitie ; the other two, faith and hope, fix their eyes
 from us upon God ; faith is *Aglais* the glory and honor of
 a Christian ; hope is *Euphrosyne*, that which makes him
 joyfull, we rejoyce in hope ; and charitie, that is *Thalia*,
 which would make our Christian state flourish and abound
 with all good things, if wee would admit of her companie
 amongst us ; but by reason there is so little charitie, I
 doubt me there is as little faith and hope ; for reject or ad-
 mit of one, you reject and admit of all.

(b) *Ethic. l. 9. c. 5.* εὐνοια, ὁμόνοια, ἐνσυναίσθησις. (c) *Θάληος*
floridus ; Thalia florens *vita status, & rerum affluentia ; ἀ-*
γλαΐζειν ornare, seu honorare ; *εὐφροσύνην* latum reddere.



CHAP. VIII.

H

HARMONIA, *See* CADMUS.HARPIÆ, *See* BOREAS.

• HEBE.

S He was the daughter of Juno, begot without a father, only by eating of lettuce; for Juno being invited to a feast by Apollo into Jupiters house, shee presently conceived by feeding upon lettuce, and bare this Hebe, who for her beauty, was made Jupiters cup bearer, till she disgraced her self by a fall in Jupiters presence at a feast, where shee discovered her nakedness, by which means shee lost her office, and Ganymed was chosen in her room.

The INTERPRETER.

1. **B**Y Juno is meant the air, by Apollo the Sun, by Hebe the fertility of the earth, which is caused by the air being warmed with the Sun, and refreshed with gold and moist exhalations, which is meant by the lettuce.
2. By Hebe is meant the Spring, by Ganymed the Winter; both are Jupiters cup-bearers, both moisten the earth: Hebe is beautifull, because the Spring is pleasant; but when Hebe falls, Ganymed succeeds; so when the pleasant time of the year

yeer is gone, Winter follows. 3. I think rather, that *Hebe* was the daughter of *Jupiter* and *Juno*; for *Jupiter* being the heaven, and *Juno* the air, by the influence of heaven upon the air, is caused both serenity and fertility in this inferiour world. 4. *Jupiter* would have none to serve him but such as were beautifull as *Hebe* and *Ganymed*; neither would God be served in the Tabernacle by such as had any deformity or blemish; much lesse can they be fit to serve him who have deformed and maimed soules: God is beauty it self, Christ was the fairest amongst the sons of men, and he will have his sister and spouse to be all fair; and for this cause hee hath redeemed his Church, that shee might be without spot or wrinkle, or any such thing. 5. Though *Hebe* had disgraced her self, yet *Jupiter* married her afterward to *Hercules*, by which is intimated, that youth is accompanied with strength and vigour of body. 6. *Hebe* was the sister of *Mars*, to signifie, that warrs doe accompany youth, and fertilitye, or richnesse of soyl. 7. *Hebe* had a temple erected to her at Corinth, which was a sanctuary for fugitives and idle persons; so idlenesse and wantonnesse abound most in those Countries which are blessed with a temperate air and a fruitfull soile. 8. *Hebe* was wont to be painted in the form of a childe, clothed with a rich garment of divers colours, and wearing garlands of flowers on her head: by this they represented the nature of the Spring, which is the infancie and beauty of the yeer, clothed with partie coloured fields and meadows, and graced with delightfull and fragrant flowers. 9. *Adam* was created beautifull both in body and soule, therefore God delighted in him, and made him his servant; but by his fall hee discovered his nakednesse in the sight of God and Angels, therefore was rejected and banished from Gods presence, and that earthly Heaven in which hee was: but afterward God taking pitty of him, married him to Christ the true *Hercules*, who only by his power subdued all the monsters of the world. 10. Though *Juno* was at the feast with *Apollo* in *Jupiters*

own house, yet shee conceived not till shee are lettuce ; this may signifie, that the influence of heaven and heat of the Sun are but universall causes, and do not work without the concurrence of the secondary : and that the matrix is unapt to conceive, if there be not a due proportion in it of heat and cold ; for if it be too hot, it corrupteth the seed, so excessive heat is a main cause of sterility. 11. *Jupiter* would be served by young *Hebe*, and young *Ganymed*, to signifie, that God will be served by us in our youth, which is the prime of our life ; therefore young men are not made for themselves, and their own pleasures, but to serve God : *Remember thy Creator in the dayes of thy youth.* And, remember young man, that thou must come to judgement. *Josiah* in his youth served the Lord. 12. *Hebe* fell in her younger yeers, and when shee was at a feast ; youth and feasting are dangerous tentations, and occasions of falling : young peoples feet are slippery, youth is more apt to fall then old age ; which made *David* pray, *Lord, remember not the sins of my youth.* And that feasting is the occasion of much falling, is too apparent, for it made *Job* goe to sacrificing when his children went to feasting : and doubtlesse, if they had not first fallen then in sin, the house had not fallen then on them. Therefore let all, especially youth, beware of feasting and drinking ; which drinking matches, and merry-meetings were fitly from the ancient Greeks from *Hebe*, called *Heberia*. 13. If *Jupiter* did not spare his own daughter which hee had of *Juno*, but thrust her out of her office, and drove her from his presence when she fell ; then let not the children of God think that they are more priviledged from punishment when they fall, then others are ; nay judgement oftentimes begins at Gods own house, and hee will correct every son whom he receiveth : he neither spared the Angels, nor *Adam*, that were his sons by creation ; hee spared not *Christ* his onely begotten son by an ineffable generation ; much lesse will hee spare them that are his sons onely by adoption : *Qui flagellat unicum sine peccato, num relinquet adopti-*

adipiscum cum peccato, saith *Augustine*? 14. *Hercules* was not married with *Hebe* till hee was received into heaven, and his spirit placed among the starrs; so whilest our soules are in this earthly tabernacle, they are deprived of that true beautie, youth, vigour, and alacrity which they shall enjoy in heaven. 15. In that *Juno* conceived not till she had eat of the lettuce, by this perhaps they did intimate, that lettuce accidentally is the cause of fecundity: for as *Dioscorides*, *Martheolus*, and others shew, lettuce, or the seed thereof is good against the *Gonorrhoea*, and also against nocturnall pollution in sleep, which are hinderances to procreation. 16. In that *Jupiter* removes *Hebe* from her office and his presence, wee see in what slippery places Princes favourites are, and how suddenly the affections of Princes are altered: *Stet quicunque volens lubens aulæ culmine lubrico, me dulcis satiet quies.*

HECATE.

SHe was the daughter of *Night*, or of *Hell*, and the queen of hell; of a huge stature, and deformed face, having snakes in stead of hairs, and serpents for feet: shee was accompanied with dogs, and had three heads, to wit, of a horse, of a dog, and of a man; or of a wild hog, as some think: shee is called *Luna*, *Diana*, *Proserpina*, *Hecate*, *Juno*, *Lucina*.

The INTERPRETER.

HEcate is so called, either from *εκατό*, that is, an hundred, because she hath a hundred waies of working upon sublunary bodies, or because of the hundred-fold increase of grain which *Proserpina* or the earth yeeldeth; or from the becatombe or 100 sacrifices that were offered to her; or from the 100 yeeres walking about the river *Styx* of those soules whose bodies are unburied:

Centum errant annos, volitantque hac littora circum.

of from *Eurydice*, which is one of the titles of *Apollo*, whose sister *Hecate* was; and hee is so called, from shooting his darts or rayes afar off. 2. *Hecate* was said to be accompanied with dogs, by which are meant the Furies, and by these the tortures of an evill conscience, which most of all howle and rage in the night time, of which *Hecate* is queen:

— *Viseque canes ululare per umbram*

Adveniente dea: —

therefore her sacrifices were performed in the night, and she was howled or called upon in the night by her priests,

Nocturnisque Hecate trivium ululata per urbes:

and her sacrifices were black, by all which the Poets elegantly signifie the terrours that accompany the guilt of sin, chiefly in the night; for then it was that *Job* complains, hee was affrighted with visions, and terrified with dreams: and *David* saith, that his soule refused comfort in the night. 3. *Hecate* was said to be the goddess or protectrix of witches, because witches doe work most in the night, and the time of darknesse is most fit for such works of darknesse, and for such as are the servants of the prince of darknesse. 4. Rich men were wont at night when they were going to bed, to place a table for *Hecate* in the high wayes, which they furnished with lupins, mallowes, leeks, and other mean and savourlesse cates, which the poor in a confused manner snatched all away, while the rich men were asleepe: hence arose those Proverbs, *Hecate cena*, for a meane and beggarly supper; as also for a tumultuary or confused Feast: And, *Anni digna Hecatae sacra*, for a miserable, beggarly, or poor woman. Rich men now adayes use (when they are ready to sleep their long sleep, or to die) to bequeathe some small share of their ill gotten goods to the poor; and as it fared with these rich Romans, so doth it now with our rich cormorants; the wealth which they have with much care and pains been scraping together all their life, is oftentimes dissipated and snatched
away

away by strangers; and wee see that the poor are more beholding to rich men in their death, then in their life.

5. *Hecate* is called *Trivia*, because shee hath the charge of high-ways; because the high-ways are discernable by the Moon-light, which in the dark are not easily found out; and because the high-ways are barren or fruitlesse: hence *Hecate* is said to be a perpetuall virgin.

6. *Hecate* was said to affright and terrifie men; by which I suppose the Poets meant, that fear and terrours proceed from an evill conscience.

7. *Hecate* was the name of a cruell woman, who delighted in hunting, and in stead of killing or shooting beasts, murdered men: sure shee had been a fit wife for that mighty hunter *Nimrod*.

8. The common conceit is, that *Hecate* is so called whilst shee is in hell, *Luna* while shee is in heaven, and *Diana* on the earth: but I could never finde the reason of this conceit; therefore I doe suppose that the Moon hath these three names from her divers affections or aspects: for in the full shee is *Luna*, *quasi Lucens luna*, giving light alone, for then the Starres shine not, though some of them are seen. So shee is called also *Lucina* and *Diana*, ἀπὸ τοῦ δῖος, for the light of the Moon is a speciall gift of God. Her other name *Proserpina*, which is *a serpendo*, hath relation to her increase and decrease; for her light (as it were insensibly creeping) comes and goes. But the third name *Hecate* was given to signifie the change, in which shee affords us no light at all, but then seems to be the Queen of hell, or of darkness: Hence shee is called *Ditæ triformis* by *Horace*; *Trivia* and *Tergemina* by *Virgil*; *Τετραπύλη* by the Greek Poets.

9. By *Hecate* may be meant affliction, which is *legis*, from *afar*, for all afflictions are from heaven: as *Hecate* was the Queen of hell, so affliction subdues hellish affections in us, *Id est good for me that I was afflicted*, saith *David*. *Hecate* was deformed and terrible, so afflictions to flesh and bloud are unpleasant and ungratefull: the doggs which accompany *Hecate*, are the molestations and

anxieties of minde that follow afflictions: the Serpent, haire, and feet of *Hecate* doe signifie the prudence and wisdom which is got by affliction: the three heads, of a horse, a man, and a dog, may shew us, that whosoever is afflicted, must have the strength of an horse, to bear that burthen; the faithfulness of a dog, who will not forsake his master, though hee beat him; and the wisdom of a man, to know that correction is needfull to subdue our corruption. 10. *Hecate* is the true embleme of a whore, who is indeed the childe of hell, and queen of the night, for shee domineers in times of darknesse: her snake haire and serpentine feet shew her crafty and poysonable disposition: the body of *Hecate* was not so ugly and deformed as the soule of an harlot is; though abroad shee hath the face of a man, yet at home shee is no better then a ravenous dog, a wanton jade, a wilde bore; her company are barking dogs, as bad as *Asteons*, who in time will worry the young gallant, and devour his estate also: *Quem foris suns, nihil videtur mundus, &c. Omnia hac scire solus est adolescens*, Terent. in Eun.

HERCULES.

HEE was the son of Jupiter and Alcmene, whom Juno persecuted out of malice, and exposed him to many dangers, which notwithstanding hee overcame, and for his noble acts was deified, and placed among the starres. The chiefest of his famous acts were these: 1. Hee killed the two snakes that were sent by Juno to kill him in the cradle. 2. In one night he begot fifty sons of Thelpius his fifty daughters. 3. Hee slew the Lion in the wood Nemea. 4. Hee killed the snake Hydra in the lake of Lerna. 5. Hee overtook and killed the golden-barned Stag on hill Manthus. 6. Hee killed Diomedes the Thracian King, and gave him to be eaten by his man-eating horses. 7. He killed the Boar in Erymanthus, a hill of Arcadia. 8. He killed the wilde Bull in Crete. 9. Hee slew the birds called Strym-phalides.

phalides. 10. He overcame Achelous. 11. Hee killed Busiris the Tyrant of Egypt. 12. Hee slew Antæus the Giant. 13. Hee killed the Dragon that kept the golden apples in the gardens of Hesperides. 14. Hee helped Atlas to support the heaven. 15. Hee divided the hills Calpe and Abila, which before were united. 16. He oppressed Cacus. 17. He overcame Geryon. 18. He killed Lacinus the great robber. 19. He tamed the Centaurs. 20. Hee killed Eurypylus the Tyrant, with his wife and children. 21. Hee delivered Hecion, Laomedons daughter from the sea-monster. 22. Hee slew Tyrrhenus the Tyrant of Eubœa. 23. Hee subdued the Amazons. 24. Hee went down to hell, and drew up with him the dog Cerberus. 25. Hee shot the Eagle that fed upon Prometheus his heart. 26. He killed Lycas the Tyrant of Thebes. 27. He brought back from hell Alceste. 28. Hee overcame Cygnus the son of Mars. 29. Hee killed Thœdamas, and brought away his son Hylas with him. 30. Hee sacked Pylus, and killed the King Neleus with his family, except Nestor. 31. Hee killed Zetes and Calais, the sons of Boreas. 32. Hee travelled through the torrid Zone, and sands of Lybia. 33. Hee overcame the apish people Cercopes. 34. Hee purged Augias his Stable. 35. Hee passed on foot over the Lybian Syries, having lost his ship. 36. Hee erected two Pillars in Spain and Africa. 37. Hee killed Eurytus the Tyrant of Oechalia, whose daughter Iole hee carried away and married her: at which Deianira being displeased, sent him a cloake dipt in the blood of the Centaur Nessus, thinking thereby to have reclaimed him; but it put him into such a madnesse, that he burned himself.

The INTERPRETER.

1. **B**Y Hercules some understand the Sun, who is ἥλιος, the glory of the air, which is then glorious, when by the Sun beams it is illuminate. His twelve labours are the twelve signes of the Zodiack, which every yeer hee passeth thorow: hee is the son of Jupiter and Alc-

man: *αλκῆ* signifieth strength or power, because God by his almighty power created the Sun; and gives power to the Sun to overcome all the oppositions of clouds, mists, vapours which (*Hy* or *Juno*) the air cast before him, to obscure his light. *Hie* the goddesse of youth is married to him, because when he returns to us in the spring, he reneweth all things, and makes the world as it were youthfull again. *Gerion*, whome *Hercules* overcame, is the winter which the Sun masters, and rescues the cattle which the winter would destroy. 2. *Hercules* was called *Alcides*, his mother was *Alcmene*; both are from *αλκῆ* strength; by which may be meant spirituall fortitude, which is the child of *Jupiter*, that is, the gift of God; and by which we are made able to overcome all difficulties: by this *David* overcame the Lion, and the Bear, and *Goliath* too. *Daniell* mastered the Lion; *S. Paul* overcame the beasts at Ephesus, the viper at Malta, and all dangers of sea and land; fire and sword; and whosoever hath this vertue, shall be truly *Hercules*, *ἥν καὶ χάρις*. *Juno*, or riches and glory shall be the end and reward of that man, and a higher advancement then *Hercules*, above the starrie heaven, yea above all heavens shall be his habitation. 3. by *Hercules* may be meant every good Christian, who must be a valiant champion to encounter against the snakes of malice and envie, the Lion of anger, the Boar of wantonnesse; and to subdue the Thespian daughters of lust, the Centaures and wilde horses of cruelty, the Hydra of drunkennesse, the *Cacus* of theft and robbrie, the *Busiris* of tyrannie, yea, hell it selfe, and the devill that Great Dragon. 4. *Hercules* may be the type of a good king, who ought to subdue all monsters, cruelty, disorder, and oppression in his kingdom, who should support the heaven of the Church with the shoulders of authoritie; who should purge the *Augean* stable of superstition and profanation; who should relieve the oppressed, and set at liberty the captives. 5. *Hercules* dishonored all his former actions by doating upon *Omphale*; let good

good men learn from the fearfull death and damage of *Hercules* to have circumspection, and a watchfull eye over themselves; for 'tis not enough to begin well; he only shall be saved that continues to the end: it is the end that crowns the worke: *Exitus actus probat*. 6. the end of *Hercules* his lust and dotage was a miserable death, and conflagration of his owne body: let young men remember, that the end of pleasure is paine, and that love, (or lust either) which in the beginning is all honey, determines in gall and wormewood: *Amar & melle & felle secundissimum*. 7. *Hercules* was persecuted and malign'd by *Juno*, notwithstanding all his heroick actions: *felicitas comes est invidia*; happiness is still accompanied with envie. 8. *Hercules*, who overcame others, could not overcome himself; he is the greatest conquerer that can conquer himself: *fortior est qui se, quam qui fortissima vincit mania*. 9. Some understand these passages of *Hercules* literally; the *Stable of Augur* was a large field over-laden with dung, which *Hercules* cleared by cutting the river *Achelous*, and causing it to overflow that field: *Anteus* and *Bufris* were tyrants whom *Hercules* overthrew: *Dionides* that fed his horses with mans flesh, was a tyrant, who by the strength and number of his horses overtan the country, plundering and murdering men: *Cerberus* was the name of the king of the Molossians dogs, which devoured men; therefore called the dog of hell: *Theseus* should have bin devoured by him, but that he was rescued by *Hercules*: The birds called *Stymphalides* were robbers near *Stymphalis* the towne and lake of *Arcadia*: The Dragon that kept the gardens of *Hesperides*, was a winding river or arme of the sea, representing the windings of a serpent; this arme encompassed these gardens. *Cacus* spitting fire, was a tyrant in *Compania*, who used to fire mens houses and corne: The *Centaurs* were the Thes-salians, who first learned to ride on horse back; these *Hercules* subdued; as likewise he overcame the Lion, bull and stag; that is, notable cheeves and robbers: By sup-

porting the heaven with *Atlas*, is meant his knowledge in the sphere, which *Atlas* king of Mauritania found out: The three-bodied *Geryon*, were three brothers in Spain, all princes and intirely loving each other, whome *Hercules* also overcame. 10. By *Hercules* the Acients did not onely meane valour and strength of body, but the force of eloquence also; which they did expresse by that picture of *Hercules* clothed in a horse skin armed with a club, with a bow and arrowes, having small chaines proceeding from his tongue, and tied to the ears of people whome he drew after him; by which they signified how sharpe and powerfull eloquence is, to pierce and subdue the affections of people, and to draw them far. 11. The Romans used to worship *Mercury* within the Citie, but *Hercules* without; to signifie, that by strength and policie they maintained their Empire; at home they used eloquence and policie; abroad, strength and industrie. 12. Wrestlers and souldiers used to woship *Mercury* and *Hercules* together; to signifie that in wrestling and warrs strength and policie must go together. 13. It was not lawfull for women to swear by *Hercules*, nor to enter into his temple; this was a punishment laid upon that sex, for the insolencie of Queen *Omphale* over *Hercules*, in causing him so effeminatly to serve her. 14. It is recorded that *Hercules* never swore but once; I wish we could say so of Christians, who make no conscience in swearing by the name of god upon all occasions. 15. Children & young men were not permitted to swear by *Hercules* but bare-headed, and abroad in the open air; perhaps to make them the more wary and fearfull in swearing, and to strike a greater reverence of an oath in them. I wish our children and young people would learn the like reverence to the true God when they take his name in their mouths. 16. They used in old times to offer the tenth part of their goods to *Hercules*, therefore the tythe was called *Herculana*, and they that offered this, were said *Poluere Herculi*: But *Tertullian* complaines (in *Apoll.*) that the Gentiles

Gentiles cosened their God, promising to him the tenth, but scarce offering the fourth part of that. Are there not too many Christians now, who profess much, but practise little; not caring how they serve God, so they may serve him at an easie rate; who would willingly go to heaven so they may save their purses? 17. The new married bride was wont to be girded with a girdle having a strong knot, called *nodus Herculanus*, an Herculean knot; in signe of fecunditie, because *Hercules* in one night begot 50 sons of *Thespius* his daughters. But wee know, that it is the Lord only who doth open and shut the wombe, who maketh the barren to rejoyce. 18. Whilst *Hercules* was alive, he was slighted, and persecuted; but being dead, he was deified, and placed among the Stars, he was solemnly called upon, he had temples and altars erected, holy dayes dedicated, Priests called *Politii* and *Penarii* consecrated to him; hee was called *avastia*, the driver away of evill: when any thing fell out well, it was thought to be so by *Hercules* his meanes; hence arose these proverbs, *Amicus Hercule*, *Dextro Hercule*. They used to carve or paint him upon their dice in the habit of a King, whose cast was counted luckie; hence arose that phrase, *Hercules Basilicus*, for good luck. Rich men gave the tenth of their goods, to *Hercules*; this they called *Polustum*, and they thought thereby to prosper. They called the richest, and most sumptuous and capacious things by the name of *Hercules*; as, *Herculea cena*, *Heraclia pocula*; *balnea Herculeana*, *lecti Herculeani*, *Hercules hospitatus*: By this we see the foolishnesse of the world, in persecuting, hating, and murdering these men, whom afterward they honor, and adore. Thus it fared with the Prophets, Apostles, and Martyrs; of this Christ accuseth the Scribes and Pharisees, for building the tombes of the Prophets, and garnishing the sepulchres of the righteous, &c. *Mat. 23. 19.* 19. Our blessed Saviour is the true *Hercules*, who was the true and only Son of God, and of the virgin *Mary*: who was perse-

cured out of malice, and exposed to all dangers, which he overcame: he subdued the roaring Lion that red Dragon, that tyrant and devourer of mankind, the Devil; he subdued the *Hydra* of sin, the *Hydra* of earthly affections: he by his word supporteth the world; Satan is that *Cancer* [*6 cancer*], that sea monster, from whom by Christ we are delivered; it is hee only that went down to hell, and delivered us from thence; hee alone travelled through the Torrid Zone of his Fathers wrath; he purged the *Magnum* stable of Jewish superstition and heathenish profanation; hee overcame the world, and all his enemies, and hath killed the Eagle of an evil conscience, which continually fed upon the heart of man: he was that only true *Aspidochelone*, the expeller of all evil from us; who with the club of his power, and chains of his eloquence hath subdued and drawne all men after him; who at last was burned, but not consumed by the fire of his fathers wrath; who having subdued principalities and powers, was received up into glory, and exalted above all heavens, where now he sits at the right hand of God, being adored by the Angels in heaven, by men on earth, and by spirits under the earth; to whom be glory and dominion, and power for ever and ever *Amen.* 10. Let me complain with *Lactantius*, *de falsis relig.* l. 1. c. 9. of the pride and madness of the Gentiles, who would make a god of *Hercules*, who scarce deserved the name of a man, if we consider his adulterous birth; his whoredomes; oppressions, murders, gluttony and other sins; whose titles and epithets the poets give him; shew us what he was, when they call him *malus pater*, *vilis pater*, *adversus pater*, *seductor*, that is a great eater, a devourer of every thing, an eater of raw flesh, a devourer of oxen. *Clem. Alexandrinus*, in *protrept.* complains of his whoredomes with the *Thespian* daughters, with the *Elia* women, with *Chalcippe*, with *Iole*, with *Omphale*, and many others. What foolcs were they to make him a god who killed a Lion, and could not kill his owne violence, and the wild beasts of his anger and fury? who killed

killed a few ravenous birds, but could not kill his own ravenous affections; who could subdue Amazons, but not his own lusts; who could purge a stable of dung, but not his own heart of wickedness? And indeed, as he was in his life, so he was honoured after his death, with sacrifices full of railings and cuttings, as *Lactantius* shews, *de fals. Relig. lib. 1. c. 21.*

HESPERIDES.

These were the daughters of *Hesperia* by *Atlas*, called therefore *Hesperides* and *Atlantides*; they had a rich garden wherein grew golden apples, which were kept by a watchful Dragon; but *Hercules* killed the Dragon, and carried away the apples.

The INTERPRETER.

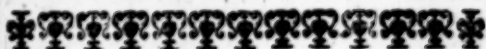
1. **S**ome by these golden apples understand sheep of a yellow fleece like gold; for *μῆλα* signifieth both an apple and a sheep, these sheep *Hercules* brought from Africa to Greece, after hee had killed *Draco* the shepherd. 2. By these golden apples may be meant, a golden mine neere mount *Atlas* in Africa, which *Hercules* first discovered. 3. By this garden kept by a Dragon, may be understood some rich orchard environed by a winding arme of the sea, which *Hercules* passed over; or by cutting it, and directing the tide another way, made the passage open. 4. By the daughters of *Hesperia*, and the golden apples, may be meant the stars, which because they begin to appeare in the evening, may be called the daughters of *Hesperia*, or *Hesperus*; and because the stars are round like apples, and of a golden colour, they were called golden apples. By the Dragon, may be meant the *Zodiac*, which windeth about the earth, as a serpent or Dragon; by *Hercules* killing the Dragon, and carrying away the apples, may be meant the

the Sun, who by his light taketh away the light of the stars and Zodiac. 5. As the golden apples were kept by a vigilant Dragon; so wealth is got and preserved by care and vigilance; and as these apples belonged to the three daughters of *Hesperia*, to wit, *Aegle*, *Arethusa*, and *Hesperetusa*; so riches should belong properly to these who are eminent for honor, and vertue; for ἀγλα signifieth honor and glory, and ἀρετή vertue. But as these apples were consecrated to *Venus*; so commonly the wealth of this world is dedicated to, and imployed on our lusts and pleasures. 6. *Hercules* could not obtaine the golden apples, till he had killed the Dragon; neither can we attain to the pretious fruits of faith and holinesse, untill we have destroyed the Dragon of envie and malice. 7. The covetous wretches of this world, whose affections are set upon wealth, can no more rest and sleepe, then the Dragon did, that kept the golden apples, but death that all subduing *Hercules* comes and kills these Dragons, and carries away the wealth from the owners, and bestows them oftentimes on strangers.

HIPPODAMIA,
See TANTALUS.



CHAP.



CHAP. IX.

I

J A S O N.

HEe was the son of Æson : his brother Pelias sent him to Colchis, to fetch from thence the golden fleece ; who accompanied with 49 young gallants of Greece having overcome many dangers, arrived thither in the ship Argus, which was so called from the builder ; Jason by the help of Medæa, the king of Colchis his daughter over came the fire-breathed, brasen-footed bulls, and cast asleep the watchfull Dragon, and so having attained the golden fleece, he returned home with it, and married Medæa, whom afterward he repudiated.

The INTERPRETER.

1. **J**Ason is from *ἰασις*, which signifieth medicine or the art of curing diseases ; and *Medæa* from *μαῖδος*, that is, counsell; to shew us that where health of body is conjoynd to counsel and judgement of mind ; their great actions and brave exploits are atchived. 2. That a Phyisician who would cure a disease, must doe nothing without *Medæa*, that is, without advise or counsell. 3. By *Jason's* voyage to find out the golden fleece, was meant that journey of the Grecians to Colchis to find out a golden mine. By the golden fleece may be understood a book guilded, and covered with a sheeps skin, teaching the Philosophers stone, or art of converting

converting metals into gold. That was a long and chargeable voyage; but the paines which our Chymists take to find out the Philosophers stone is more tedious, and chargeable; and which is worse, *Jason* found the golden fleece; but these men have not yet found, and I beleeve never shall find the Philosophers stone. 4. They that with *Jason* will find the golden fleece of honor and immortality, must with him undergoe and overcome all difficulties, dangers and obstacles; he was content to receive correction and instruction from *Chiron* the Centaure; so must good men be content to submit themselves to those who scarce deserve the name of men; and so live in holes and caves of the earth, in obscuritie, as *Jason* did in *Chirons* cave. *Jason* with his *Argonauts* were forced to carrie their owne ship two dayes together on their shoulders through the deserts of *Lybia*; so good men that aime at eternall honor, must bare conragiously the pressures and heavie burthens that are laid upon them. *Jason* passed through and overcame the dangers of these troublesome rocks called *Symplagides*; so must all good men passe through and overcome the dangerous rocks of pride, lust, anger, covetousnesse, &c. *Jason* overcame the fire mouthed bull; so must all good men overcome the fire and slanderous tounge of wicked men: and so they must subdue their owne fire lusts and impotent affections. *Jason* mastered the Dragon, and killed the armed men that sprung up of his teeth; so must we subdue malice and envie; and overcome with watching fasting and prayer that old red Dragon the Devill, and destroy all his works in us. 5. We may see how ancient the greedie desire of gold hath bin among men, by this voyage of *Jason* & his *Argonauts* for the golden fleece, which was performed *anno mundi*, 2736. and before the building of *Rome*, 930 years: in honor of which expedition, *Charles* Duke of *Burgundie* instituted the Order of the *Golden Fleece*. This disease in the latter age, is come to the height; for now such is *aurisatra fames*, that men adven-

adventure dayly beyond *Hercules Pillars*, even to the remotest Indies for gold: and as if they had not adventured far enough, they are content to dig downe as far as hell for it; and to use *Plinie's* phrase, *In sede Marium opes querimus*. This made the Americans believe that gold was the Christians god. 6. The ship in which *Jason* sailed was taken out of the speaking grove *Dodona*; for the ship spake and gave good counsell to *Jason*, and his Argonauts, that they should avoid the danger they were in for the murder of *Abfyrus*, and repaire to *Circe*, and expiate that murder: such a ship is the church in which we are sailing towards heaven; shee is a speaking ship, counselling us to avoid danger, to repair to him who is only able to expiate our sins. 7. *Jason* was the type of a good Prince; for he is commended by the Greeke poets for his feature, and stature, and strength of body, for his judgement, valour, and wisdom, for his prudence, and providence, for his pietie to *Juno* and *Minerva*, for his eloquence and vigilancy; all which vertues are requisite in a Prince; who ought to be *Jason*, that is whole, or sound in body and mind; he should be married to *Medea*, that is, judgment and counsell; he should be carefull with *Jason*, to avoid the inchanting songs of the Syrens; that is, parasites and flatterers; hee ought to be like both to *Mars* and *Apollo*; that is, be both a good souldier and a wise man, full of Majestie as the golden Sun is full of glory, as *Orpheus* describes *Jason*.

I O, or I S I S.

Shee was the daughter of the river *Inachus*, whome *Jupiter* loved: and that *Juno* might not suspect it, he turned *Io* to a cow, which *Juno* begged of *Jupiter*, and delivered her to be kept by the hundred-eyed *Argus*, whom *Mercurie* by *Jupiter's* command killed; and *Juno* in revenge, sent a Gad-bee to sting her. which made *Io* run mad up and downe the world, till shee came to *Egypt* where shee recovered her owne shape again, and
was

was there called Isis, and married to Olyris; after her death, she was deified by the Egyptians, who used to sacrifice a goose to her.

The INTERPRETER.

1. **I**O was married to one whose name was Bull; or shee was carried from *Argos* to Egypt in the ship called the Bull; hence arose the fiction of *Io* become a cow. 2. Because the cow in respect of her benefit to mankind, was by the Egyptians worshipped for their god; and *Io* after her death was worshipped by the Egyptians; hence arose the fable of *Io's* being turned to a cow. 3. *Io* or *Isis* did not only first bring unto Egypt husbandrie or the way of sowing and reaping of corne, but also arts, and lawes: therefore shee was first worshiped in Egypt, then at Rome, who erected a temple to her, in *Campus Martius*; and amongst the Germans, also before Christianitie was planted among them: and because she was carried to Egypt in a ship, they made her a goddess over the winds & seas, and reserved her hairs at Memphis as a sacred relique, and dedicated a holy day yearly to the honor of the ship that carried her; Against this idolatrie of *Isis* and of others, *S. Austin* disputes learnedly in his books of the *Citie of God*, lib. 8. c. 27. l. 18. c. 37. & c. 3. *Lactantius de falsa religione*, l. 1. c. 11. *Eusebius* in his books of the preparation of the Gospell; and others. 4. By *Isis* may be meant the Genius or nature of the soile of Egypt, as her picture sheweth, which moveth a timbrell with her right hand, shewing thereby the coming of Nilus; and holdeth a bucket in the left hand, signifying a repletion of all the channells; for *Isis* in the Egyptian tongue signifieth earth, as *Vives* sheweth in his notes upon *Austins Citie of God*; l. 18. c. 3. out of *Servius* upon *Virgil*. 5. *Tertullian* in his Apolegetic against the Gentiles, shews how unsettled the Romans were in the gentiles religion; for they admitted the worship of *Osiris* and *Isis*, when overthrew their altars, under *Piso* and *Gabinus*, and

cast them out of the Capitoll; and then admitted them again into their citie: this is the condition of men without Christ; still wavering, and unsettled in religion. 6. Neer to the image of *Isis* and *Osiris*, which is the same with *Serapis*, stood the image of *Harpocrates* the god of silence whome they held to be their sonne; intimating, that the secrets of their religion must not be divulged, but that the preist should be silent. Doubtlesse this shewed the vilenesse of that religion, which was afraid to come unto the light. 7. Some take *Isis* for *Juno*, and *Osiris* for *Jupiter*, called also *Ammon*: others by *Isis* think *Ceres* is meant, and so understand the earth; which *Jupiter* or the heaven loveth by its continuall embracements and influence: the turning of *Isis* into a cow, is to shew us the benefit we receive by the earth, in that shee both supports us, and feeds us: in that they say shee was the daughter of *Inachus* the river, they shewed by this that they were of *Thales* his mind, in making water the originall of all things: By many eyed *Argus* that kept her, they meant the starry heaven that incompasseth her; the half of whose eyes are asleep, the other half awaked, because whilest the stars are seen in one hemisphere they are not seen in the other. By *Isis* assuming her owne shape againe in Egypt, is meant (as I suppose) that the earth re-assumes its ancient shape & beautie upon the receding of *Nilus*, whose overflowing took away the shape of the earth; and turned *Isis* to a cow, that is, made Egypt fertill both in pasture, cattell and graine. 8. I think by *Isis* is meant the Moon, which is called the daughter of the river, because the Moon is mistresse of the Night, which is the moistest time; and of waters also, and all moyst bodies; *Jupiter* is in love with her, because the heaven embraceth the orbe of the Moon, and the Sun once a month is conjoynd to her; and *Argus*, that is, the starry heaven doth keep her, in that she being in the lowest sphere is encompassed by the greater and higher; which *Argus* is killed by *Mercurie*, because the Sun takes away the
light

sight of the stars. The turning of *Isis* to a cow by reason of
Juno, shews that the Moon is horned shortly after the
 conjunction; and so shee appeares to us, if *Juno*, that's the
 airt, be cleere. But shee re-assumed her form again when
 shee came to Egypt, because the Egyptians made her a
 goddesse, and worshiped her in the forme of a woman: her
 travelling through the world shewes her wandring motion
 without the ecliptick, sometimes to the North, sometimes
 towards the South. 9. *Mercurie* killing of *Argus* may be
 understood thus; that the most vigilant and prudent men
 are oftentimes mastered by an eloquent and cunning
 tongue. 10. Io was turned into a cow by *Jupiter*, and
 delivered to *Juno*; so many men by gods permission,
 degenerate into beastly affections, and are made slaves to
Juno, that is, to there wealth; and are made subject to
 many-eyed *Argus*, that is, to watching and continuall cares;
 untill *Mercury*, that is, the preaching of Gods word kill
 these cares, and beastiall affections; then the stinging Bee
 of their guiltie conscience drives them to repentance, and
 so they receive their old shape again, and become more
 wise and holy then before; and by repentance and holi-
 nesse are made, though not gods, yet the sons of God.
 11. To *Isis* was dedicated the garland of corne eares,
 which garland was in cheifest esteem among the Romans;
 her preists were cloathed in white linnen, and had their
 beards and heads shaved, as *Tertullian* shews: in *lib. de*
Spellac. They were also initiated by water and blood;
 and used to worship her in the forme of a dogs head;
 which by *Virgil*, *Aen.* 8. is called *Laiator Amabie*. All
 these may signifie the qualities and effects of the Moon;
 for in the night time when shee shines, the harvest people
 worke hardest in hot countrys, when they cannot work
 by day; therefore the garlands of corn eares were dedicated
 to her: the white linnen represented the Moons white
 colour; the shavings of the hairs away, shewed the
 smoothnesse of the Moon, for shee looks not so rugged
 with

with beams as the Sun; the initiation by water and blood, may represent her white and red colours which shee hath for shee is red in the horizon, white in the meridian: or it may shew the power shee hath over waters, and the blood of living creatures: the dog and goose were thought fittest creatures to be dedicated to her, because these are most watchfull in the night, the time of the Moons dominion. 12. *Iſis*, so called by the Egyptians, and so by the Greeks, was clothed in white, as *Apuleius* sheweth, lib. 11. sometimes in red, and sometimes in a black garment; by which they intimated, that the Moon looked white in cleer weather; but red against wind;

— *Vento semper rubet aurea Phœbe:*

her black garment was to represent her darkie colour after the change, and in her eclipse. 13. The Egyptians placed the image of *Sphinx* in the porch of *Iſis* temple, partly to shew, that the mysteries of religion were not to be divulged among the vulgar but enigmatically; and partly to shew, that the causes of the variations and many motions of the Moon are not knowne to us, no more then the riddles of *Sphinx*, were to the vulgar people.

JANUS.

HHe was the first King of *Italy*: he received *Saturne* when he fled from his sonne *Jupiter*, and learned of him the art of husbandry, and coming of many; which had on the one side the picture of the ship in which *Saturne* was brought to *Italy*; and on the other a head with two faces. To shew his gratitude to *Saturne*, he bestowed the one halfe of his kingdom upon him.

The INTERPRETER.

Janus is thought to be the same with *Noah*, for he is so called from the hebrew *Jain* wine, because he taught men to plant vineyards; and is said to have two faces, because he saw two worlds, one before, an other after the

K

flood:

flood : he was also a Law-giver, and lived in the golden age of the world; and the first that taught navigation, as the ship on his coine sheweth. 2. *Macrobius* by *Janus* understands the Sun ; therefore the Gentiles made him the keeper of the four doors of heaven, to wit, the East-rn and Spring, out of which hee seems to come ; and the Western and Winter, into which hee seems to goe when hee moves from us : They gave him two faces, because the Sun seeth as wll backward as forward : and they put in one of his hands a Scepter, in the other a Key, to shew both his dominion over the world, and that by his light hee openeth it in the morning, and shuts it up again in the evening. 3. *Janus* is said to be the first that taught men religion, to build temples, to offer sacrifice and prayers ; therefore perhaps they made him the god of gates and doors, to shew that religion is the door of heaven, and prayer the key to let us in : and as they made him the god of doors, so they make him to be the same that *Portunus*, the god of sea ports and harbours ; to teach us, as I suppose, that prayer is the safe st harbour to an afflicted conscience, and the best porter or door-keeper of our houses ; so that without this *Janitor* we should neither go out, nor in : *Hierom* tells us, *Egredientes de hospicio armet oratio : regredientibus de platea occurrat oratio* : So that this one porter is better then all the door-keeping gods amongst the Romans ; to wit, *Janus* the god of gates, *Forulus* of doores, *Limentius* of thresholds, and *Carne* or *Cardinea*, the Nymph or goddesse of hinges. 4. *Janus* married with *Carne* the goddesse of bowels, this may very fitly (as I think) teach us, that prayer or devotion must be joyned with the works of mercy ; for if prayer be the key doubtlesse mercy is the lock, and without these two we can have no access into heaven. What is prayer without bowels of mercy, but like a key without a lock, or like *Janus* without *Carne* ? 5. *Janus* his two faces may signify the two chiefe seasons of the year, to wit, the Spring and the Winter ; therefore one of the faces looked young

and cheerfull, the other old and sad : or they signifie the two kinds of life which hee lived ; the one rude, the other civill : or the knowledge and providence of Princes ; for not onely must they be skilfull in the Histories of times past, but also they must have a forecast and eye unto the things that may or shall come to passe : they must have for their companions *Antevorta* and *Postvorta*, as the old gods had. 6. Sometimes *Janus* had but two faces, sometimes foure ; by this they signified, that the world which was represented by *Janus*, had foure parts ; but two chiefe, to wit, the East and West ; or that the year had four seasons, whereof the Summer and Winter were the two principall. But *S. Austin* laughs at them who gave him so many faces, and but one power ; *faciem duplicem, sed potestatem dimidiam. De Civit. Dei lib. 7 cap. 7.* for they made him onely the god of initiation, but they made another god for termination, which was called *Terminus* : but wee are taught that the true God, who by his power gave the world its beginning, will by the same power dissolve and finish it ; so that hee alone is to the world both *Janus* and *Terminus*, the *Alpha* and *Omega* of all things. 7. Many men are like *Janus*, with two faces, one towards heaven, another towards earth : with a youthfull and smiling countenance they look upon the world, but with a sower face upon heavenly things. Such men are not fit for heaven, for they cannot serve two masters, neither must they look back if they put their hand to the plow. If their heart be fixed on *Janus*, which was that place in Rome where the mony-changers dwelt, that is, if they love the world, they cannot love heaven. 8. In time of peace the temple of *Janus* was shut, in time of warre it stood open, *Numa* appointed it should be so, because once the gate was opened by strength of water that suddenly issued thence when the Romans were at warre with their enemies : so in time of their wars they still opened *Janus*, as expecting his aid. But in our wars it is quite otherwise ; for our temples are either shut

up, or pulled down, religion banished, the priests silenced. 9. By the image of *Janus* there was placed a serpent biting his taile, by which they intimated how the yeer returns still into it self, beginning where it ends : but I would have all men learn from hence, not only the wisdom of the serpent in generall, but the posture of this serpent in particular, to wit, to hold their tail in their mouth ; that is, to be still talking and thinking of their end.

I R I S, See J U N O.

J U N O.

*S*HEE was the daughter of Saturn and Ops, the wife and sister of Jupiter, the mother of Hebe, Vulcan, and Mars, the goddess of riches, and of marriage also, called therefore Pronuba ; and of child-bearing, therefore called Lucina : as from the wealth of which she was held to be goddess, shee was named Juno, a juvando, for riches are great helps.

The I N T E R P R E T E R.

1. *W*HEN Juno is called Jupiters sister, is meant the air, which doth much resemble the heaven, called Jupiter by the Poets : but when shee is called Jupiters wife, is meant the earth, which like a fruitful woman conceiveth and bringeth forth the creatures by the heavens influence ; which the prince of Poets intimates, when he saith, that in the Spring Jupiter comes down into the bosome of his beloved wife, *Conjugis in lata germinum descendit.*
2. Juno was painted of old in the form of a matron in a long robe, having a lance in one hand, and a platter in the other ; perhaps to shew us, that wealth is every thing ; it is both meat, drink, clothes, armour, it is that which doth command all things : therefore Juno is stil termed a Queen, and she carrieth a scepter in her hand in some pictures, and

is carried in a rich chariot of gold and silver drawn by lions; to shew, that riches adds beauty, and strength, and courage to men, and who is able to resist it? 3. The peacock was dedicated to *Juno*, and so was the raven and goose; doublelesse to shadow out unto us the nature of rich men, for pride, rapacitie and watchfulnesse are incident to them; the peacock is not so proud, nor the vulture so ravenous, nor the goose so watchfull as rich men; but while with the peacock they look big at the sight of their fine feathers, let them cast their eyes upon their black feet, and remember their end, which will be blacknesse and darknesse: and while they feed upon the hearts of poor men, as that raven in *Caucasus* did upon the heart of *Prometheus*, let them know, that death shortly will feed upon their flesh, and the worm of conscience upon their souls. And though they be as watchfull to preserve their wealth as the geese of the Capitol were; yet there be they that watch as narrowly over them, and for their death are still watching and wishing; and what better are rich men without grace and literature, then the geese of the Capitol, which were carefully looked to and fed by the command of the Censors, and at last killed and carried at their solemn feasts with great solemnitie in silver platters? so rich men are fed and pampered, then die, and in solemn pomp carried to their graves, where their carcasses rot with their names, *eorum vitam mortemque juxta astringit*.

4. Some by *Juno* understand the Moon, therefore they called her *Lucina*; and painted her with beams about her face, sitting upon lions, holding a scepter in one hand, and a spindle in the other; by which I think may be meant both her light and operations: for the Scepter signifieth dominion, and she bears rule over the humid bodies; hence shee is called *Fluonia*: the spindle which properly belongs to one of the *Parcae* or Fates, may shew us, that the Moon hath a great influence upon our lives: and her sitting upon lions may signifie, that her moist influence doth temper and moderate the fiery and cholerick heat of our bodies. And

because the moisture of the Moon is a great help to facilitate child-bearing, therefore shee was called *Juno Lucina*, as the goddess that did help to bring forth children to the light, and for this cause shee was called upon by women in their labour : *Juno Lucina fer opem.* 5. I think *Juno* may be the embleme of an honest, carefull, and frugall matron ; for shee is commonly painted sitting, to shew, that a woman must not be given to gadding : shee hath a scepter and a pair of sheers in her hands, for shee must both rule her family by her authoritie and discretion, and shee must clothe and feed them, which is intimated by the platter in her hand, and sheers with which shee shears her sheep : she is clothed with a goats skin, to signifie her frugalitie, which is a rare thing to finde in the women of this age, whose excesse in apparell are badges of their pride and luxury : shee is crowned and girded with vine branches, to shew her fruitfulness ; to which *David* alludes, when hee saith, *Thy wife shall be like the fruitfull vine upon the walls of shine house* : shee treads upon a lionesse, as all honest and laborious matrons should do ; to wit, subdue lust and wantonnesse : shee is armed with a lance and a target ; for a matron should have a sharp tongue to reprove, and the target of modestie to keep off all lascivious assaults and tentations. 6. By *Juno* may be meant the air, which that picture sheweth, wherein she holds thunder in the one hand, and a drum or cymball in the other : shee wears a party-coloured garment, and is attended by *Iris* the rain-bow, by *Castor* and *Pollex* also, which are two fair meteors prefiging serenitie : the fourteen Nymphs which *Virgil* gives her, are so many exhalations begot in the air : her holding of a pomegranate in one hand, and a cuckow upon her scepter in the other, shews the serenitie of the air in which the cuckow, that sings onely in the spring, takes delight ; and the fruits doe prosper in a temperate air : That the rain-bow is ingendred in the air by the reflex of the sun-beams upon a waterish cloud, is manifest ; the diversitie of
whole

whose colours is caused by the light shining upon the unequal parts of the cloud, some being thicker, some thinner, which the Poet shews in that verse,

Mille trahit varios diverso Sole colores. Æn. 4.

Although the rain-bow may represent riches, whereof Juno is goddess, for indeed wealth makes a fine shew like the rain-bow, but quickly vanisheth ;

————— *Divitiarum*
Et forma gloria fluxa & fragilis : ———

Æn. 1.

and whereas the learned Poet makes Juno petitioning Æolus to send out the winds against Æneas; hee shews, that the wind is something else then the bare moving of the air, and that it is an exhalation raised out of the earth and waters, without which the air could not be so violently moved. 7. Juno was the goddess of marriage, therefore called *Pronuba*, and *jugalis* from *jugum*, or the yoke that was put over the new married couple. There was at Rome an altar dedicated to Juno *juga*, in the street called *Jugarum*, because at this altar they were joyned, and here their feet were fettered ; whence the Poet calls marriage *Vincula jugalia* : but because they thought her power not sufficient, they joyned an help to her, whom they called *Hymen*, and the god of marriage ; in one hand hee bare a torch, in the other a red vail called *flammeum*, with which the bride was covered to hide her blushing: these two might signifie the two properties that ought to be in women ; to wit, fervent love represented by the torch, and modestie shadowed out in the vail : and it is observable, that when the parties who were to be married offered sacrifice to Juno, they flung away the gall behind the altar, to shew that in marriage there ought to be no gall or bitterness. 8. I finde that Juno had her education from the hours, and was nourished by the Ocean and *Tethys*, or as some say, the sea-Nymphs ; to shew, that Navigation, and Time or opportunity beget riches ; or that the airy exhalations are begot of, and nourished by moisture. 9. As Juno signifieth

the air, *Vulcan* was her son; because the fire is begot of air oftentimes: But as *Juno* signifieth wealth, *Mars* was her son; for wealth begets quarrels, pride, and warres: But as *Juno* was the goddesse of marriage, *Hebe* was her daughter; because in our youth and vigour wee are fittest for marriage. 10. *Juno's* temple was open roofed, and by *Numa's* law no whore must enter into it; to shew, that marriage must not be performed in dark corners, but publickly; and that marriage ought to be honourable among all men, and the bed undefiled. 11. *Juno* shed her milk rather then shee would be nurse to *Hercules*, of which milk the Poets feign lilies received their whitenesse; and the milkie way in heaven, called *Galaxia*, had its originall thence; which, as *Aristotle* (1. *Meteor.* c. 8.) tels us, is a bright whitenesse proceeding from the beams of the lesser starres reflected on a cleer cloud; others hold it to be no Meteor: but however *Juno* in this may paine out unto us wanton mothers, who will rather lose and spill the milk which nature hath given them, then nurse their own children; which the wildest beasts will not doe. 12. *Juno* was said to have the government of kingdoms, because wealth commands and rules all things; that is able to make a maid the wife and sister of *Jupiter*: therefore not without cause was shee so much adored and called upon by maids that were to marry, under the names of *Interduca*, *Domiduca*, *Unxia*, *Cinxia*; for it is wealth that can bring in, and bring home, anoint, and gird the maid with a wedding girdle; and without that shee may sit long enough without house, ointment, or husband: but if shee be rich, shee shall not want a *Jupiter* to woo her, who will rather abuse himself, to take on him the shape of a cuckow, then misse her. Shee is *Populonia*, the goddesse of the common people; and *Curetis*, the souldiers goddesse, for wealth is that they fight for: this is the rich mans *Senicena*, or *Sospitatrix*, or *Opipena*, that is, his saviour and helper: but as *Juno* was a weak help to others, who could not help her selfe when *Hercules* wounded her; so riches

riches will prove such helps in the end, when the dying wretch shall say to his bags, *Miserable comforters are ye all.*

J U P I T E R.

HE was the son of Saturne and Ops, and was born in Creta at the same birth with Juno, and was brought up on mount Ida by the Curetes privately, for fear his father should find him, who was devouring his own children: but afterward he drove his father out of his kingdom, and divided the world with his two brothers, Neptune and Pluto; he took heaven for himself, the sea fell to Neptune, hell to Pluto; he used to change himself into many shapes; and took Juno his own sister to wife.

The INTERPRETER.

1. **J**upiter is so called, *quasi juvenis pater*; because he is a helping father, and *Dispiter* the father of the day, and in Greek Ζεύς ἄντ' ἡμέρας, from life; for it is he that gives life to all things: by this name they understood that divine power by which all things are moved and preserved, as may be seen in the Epithets given to him by *Virgil*, and the other poets, as also by the descriptions of him in *Orpheus* and others; and by the ancient pictures which they made of him, for they placed him in a throne, to shew his immutabilitie; they crowned him, to shew his authoritie; they clothed him with garments representing light and flames of fire, and all besparkled with Starrs, to shew his heavenly nature and divine glory; they put a pair of globes in one hand, the one of amber, the other of gold, to signify that both the globes of heaven and earth are in his power: in the other hand there is a viol or citron, intimating that he is the cause of that admirable harmony that is in the world: his throne is covered with a garment of peacocks tails, to signify his providence and omniscience: he hath the look of an ancient man, because he is the ancient of days:

dayes : his sandals or shoes are green, and he treads upon *Nephtes* Trident, to shew that sea and land are subject to him. They paint him sometimes with the thunder in his hand, to shew that he is the punisher of impietie : sometime they paint him with a scepter in one hand, and a circle in the other ; signifying that he is that great King who rules the world ; for which cause they place the eagle by him, who is the king of birds : they give him sometimes the image of victorie in his hand ; because conquests and victories are from him ; sometimes they make all his upper parts naked, his lower parts clothed, to shew that he discovers himself to the Angels and blessed souls, which he doth not to us mortalls, who see nothing of him but his lower parts ; and these clothed, because here wee see him onely in his effects and works, and some of his attributes but obscurely, and in a dark speech as the Apostle saith : the *Celtz* or ancient *Gálles* worshiped *Jupiter* under the shape of an oake, and so the Romans used to crown *Jupiters* image with oaken leaves ; to shew that he who gave being to all things, doth also feed them ; for akorns were the first food of the old world. And for the same cause was he worshiped by the Egyptians and Assyrians under the shape of a ram, to shew us, that it is he who feeds and clothes us ; and therefore the horne of his nurse *Amathæa* was filled by him with all kinde of food, called therefore *cornu copiae*, because from him wee have our food, for he openeth his hands and filleth all things with his blessings. And to signifie that he both rules and sees all things, they represented him in their hieroglyphicks by a scepter with an eye on the top of it, called *Jovis oculus*, *Jupiters* eye. 2. By *Jupiter* may be meant kings and judges : for as *Jupiter* is called king by the poets, so kings were called *Joves*. They painted him sometime without eares, sometime with four yeares ; to shew that kings must have no eares for flatterers, informers, and slanderers, but must have many eares for complaints and advise : they must never want eares to hear the
grievances

grievances of their subjects, nor the wholesome advice of their counsellors : they gave him also three eys; whereof one in his forehead, to shew that princes must see more, and higher, and further off then private men ; their knowledge must be more eminent and sublime. Justice is alwayes painted by *Jupiter* ; to signifie that kings actions must be alwaies just. *Jupiter* subdued *Aegæon* and the rest of the Giants, to shew that kings must not suffer tyrannie and oppression to goe away unpunished. *Jupiter* taught people who before fed upon mens flesh, to eat akornes, therefore the oake was dedicated to him ; so princes should endeavour to civillize their people, and to provide by good lawes fit and wholesome food for them. *Jupiter* is said to have begot divers daughters which were call'd prayers, intimating, that Princes must have a fatherly care of their peoples intreaties and petitions, and not slight them. *Jupiter* drove away the swarms of Flies that infested *Hercules* (therefore called *Muscidartus*) whilest he was sacrificing ; so Princes must drive out of their kingdome all busie bodies and disturbers of religion. *Jupiter* married *Metis*, which signifieth counsell, and after hee swallowed her hee conceived *Pallas* in his brain ; so Princes must unite themselves to good counsellours, and by swallowing their good advice, their heads shall be filled with wisdom, and they shall produce wise actions. *Jupiter* was the father of the Muses, so should Kings be the nursing fathers of learned men. 3. *Jupiter* may be the type of a Tyrant; for his banishing of his father, and usurping his kingdom, and cutting off his testicles, his marrying with his own sister, his devouring of his own wife *Metis*, his ravishing of *Ganymed*, his many whoredomes and adulteries, his transforming himselfe into so many shapcs of beasts and birds, as into the cuckow, the swan, the bull, the ram, &c. What, I say, do all these mean, but lively represent unto us the cruell manners and wicked qualities of Tyrants ? therefore when hee began to reign, the golden age ceased, the lamb durst play no longer with
the

the wolfe, men could not live securely and happily as they did before : in his reign began rebellions, when the giants conspired against him ; for what could hee else expect, but that his subjects should rebell against him, who rebelled against his own father ? His advancing of the Swan his whore, and placing her amongst the starrs, the honour hee gave to the Goat his nurse, in making her a constellation, and in wearing her skin upon his target, called therefore *Aegle*, doth shew us how Tyrants advance licentiousnesse and wantonnesse, and rapacity also, as they intimated by the Eagle that still waited on him, and drew his chariot : As Kings may be called *Joves*, so Tyrants should be called *Veiores* ; who are fitly represented by that picture of *Jupiter* in the form of a boy, with horns on his head, arrowes in both his hands, and a goat by him, shewing to us the childish, hurtfull, and wanton disposition of tyrants. 4. *Jupiter* is taken sometime for the air in Poets ; sometime for the element of fire, and *Juno* for the air, therefore they made her *Jupiters* wife, and they used to paint him with a rail flaming about his head : and sometime by *Iupiter* they meant the heaven, as by *Saturn* they understood time ; so then when they write that *Saturn* devoured his children, except *Iupiter*, *Iuno*, *Nepheue*, and *Pluto*, their meaning was, that Time destroyes all compounded bodies ; but the heaven with the element of fire, the air, the sea, and the earth are not subject to Times lawes and tyranny : And because there is no commixtion but between the neighbouring elements, therefore it is, that *Iupiter* took *Iuno* to wife, but could not be permitted by the rest of the gods to marry with *Thetis* the sea. 5. *Austin* (*Lib. 3. de Civ. cap. 10.*) shewes the Gentiles vanities, who held the world was eternall, and yet acknowledged that *Iupiter* and *Iuno*, that is, heaven and earth to be the children of time ; for if they had their beginning of time, then they must acknowledge the creation of the world, and of time also. 6. He laughs likewise at their madnesse, who called *Iupiter* the chiefest
of

of all the gods, by the name of *Pecunia* money, the basest of all things; which no wise man will cover, as hee sheweth out of *Sabast*, (*Lib. 7. de Civit. cap. 12.*) and may wee not laugh at them who not onely call, but have also made money their great god and *Jupiter*, which now hath their commanding power of all things: This is that idolatry the Apostle speaks of; this is that *Jupiter* that can make passage to *Dante* through a tower of brasse; who more violently then a thunder-bolt can break through the strongest armies;

*Perrumpere amat castra potentius illu
Fulmineo.* — *Horat.*

This is the covetous mans *Jupiter Stator*, and *Terrivus*, and *Liberator*, and *Elidius*, and *Invidius*, and *Omnipotens* too, and *Hospitalis*, and what not? for hee hath said unto the wedge, *Thou art my hope*; and to the gold, *Thou art my confidence*: But in the hours of death the covetous wretch will finde no more comfort in this *Jupiter* of gold, then the Romans did in their *Jupiter* of stone, when they swore by him, *Jovem lapidem jurare.* 7. *Jupiter* is said to be born in *Crete* or *Candie*, because the people of that Iland were more religious then others; and so shew that God is chiefly to be found there where religion is most cherished. 8. *Saturn* could not devour his son *Jupiter*, but devoured a stone in stead of him, so shew us, that Time which destroyeth all things, even the hardest stones, yet cannot consume or destroy that eternall Minde or Deity which they called *Jupiter*. 9. The *Curetes* and *Coribantes* saved *Jupiter* from his fathers fury, by the sounding of brasse and clashing of arms, that the childes crying might not be heard; even so kingdoms are preserved from outward violence or forraigne forces, by armes and military discipline. 10. *Jupiter* had divers titles given to him, as *Xenius* the god of hospitalitie, *Philus* the god of love, *Hepertius* the god of fellowship, *Homogenius* the god of kindred, *Phraerius* the
god

god of tribes, and *Enborcism* the god of oaths, &c. to shew what care men should have of hospitalitie, love, fellowship, kindred, tribes, and oaths. 11. At Rome *Jupiter* was worshipped upon the Capitoll, and had a temple there, thence he was called *Jupiter Capitolinus*: he was named also *Jupiter Latiarius*, and was worshiped by shedding of human blood, as *Terrullian* and *Lactantius* shews; and he was stiled *Jupiter Pistor*, or the baker, because hee taught the Romans in their sleep, when the Gallies besieged the capitoll, to sling out their bread to them, by which the Gallies forsook the siege, supposing the Romans to be stored with bread. May not this fitly be applyed to the Pope, who is now *Jupiter* of the Roman Capitol, and the Latin *Jupiter* whose name is *Iaturos*, 666. whose worship consists not in wine, but in blood, in the Eucharist: not to speak how his power and religion have been still maintained by blood of martyrs? and may not he be called *Jupiter* the baker, who hath cast the bread out of the Sacrament, by which means he hath lost not onely many of the Gallies, but also of the Dutch, English, Scots, Swedes, Danes, &c.?



CHAP. XI.

L

LARES, or PENATES.

T Hese were the two sons of Mercurie and Lära, which he begot of her, when he convey'd her to hell, after her tongue was cut out by Jupiters command, for bewraying to Juno his intent he had to deflowre Juturna.

The INTERPRETER.

1. **T** Hese *Lares* were the Gentiles household gods; and this word is sometime used for house or household goods; so *Salus: nobis Larum familiarem nullum*. The place where these *Lares* were worshiped or kept, was called *Lararium*; they were called also *penates* from *penu* or *penitus*, from whence comes *penetrare*, for they were kept in the most retired and inward places of the house: and sometimes *Penates* and *Lares* were of whole cities and kingdoms.
2. The *Lares* were painted like young boyes wearing a dogs skin about their shoulders, and having a dog alwayes by them, to signifie that they were the faithfull keepers of houses and goods, as dogs are; and that they are terrible to strangers, but familiar with domesticks.
3. They were painted also with their heads covered, which was a signe of libertie, and preservation; so wee reade that

that *Castor* and *Pollux* the deliverers and preservers of Greece were painted covered: so *Suetonius* writes that the Roman people covered their heads with caps when *Claudius Nero* was dead, in signe of their re-obtained libertie. By their covered *Lares* then they signified, that men in their own houses ought to be free and protected from wrong and violence. 4. *Arnobius* tells us, that *Lares* were the gods of high-ways and travellers, *Lib. 3. cont. Gent.* and that they were the same that the *Curetes* were, which with the noise of their brasen instruments preserved *Jupiter* from devouring by *Saturn*. I finde also that they were the same with *Larva*, and *Lemures*, and *Genii*; save onely that the *Genius* waited on the living, but the *Lares* upon the dead: yet the name *Genius* is given to these also by *Virgil*, speaking of the serpent that came out of *Anchises* his grave.

Incertum Geniumve loci, &c. ——— Aenad. 5.

By this it seems, the Gentiles thought it unfit that those gods who were assigned to preserve men in their houses, should forsake them when they went abroad; for the dog which was consecrated to them, doth not only preserve the Masters house, but also waits upon him when hee goes abroad;

—— Gressumque canes comitantur herilem;

and so they thought it unfit, that the gods which waited on men in their life time, should forsake them in death, and not wait upon their souls: and by that fiction of the *Curetes* preserving *Jupiter*, they did shew, that as soon as *Lucina* brings us out to the light, the *Genii* or *Lares*, as so many Angels, wait upon us to preserve us from hurt. But what madnesse was this, to multiply so many gods, whereas that same God who gave us life and being, gives us also his protection and custodie both in life and death. 5. They used to offer to their *Lares* and *Genii* wine and the smoke of frankincense; and they thought it abomination to offer any living creature to them, or to worship them with the losse of any beasts life, by whom they had the preservation of their own life: I wish they would truly consider this,

who

who think they cannot worship the true God of peace, except by warre; whereas hee turned the sacrifices of blood into the Sacrament of wine, to shew that hee delighted not in the blood of beasts, much lesse in the blood or death of men: nor doth hee think that hee is worshipped by shedding of their blood, for whom hee shed his own blood.

6. The chief place where they worshipped their *Lares* was in the chimney; by which they signified, that they were the gods of fire, as well as of their houses: and therefore *Lar* is taken for the fire or chimney sometime; and *Servius Tullius* gave out, that his mother conceived him of *Lar*, whom shee saw in the fire as shee was one night warming of her self in the chimney; in token of which conception, a flame was seen afterward issue out of *Servius* his head: It seems that too many Princes are conceived of fire, and they are too much addicted to the worship of their fiery gods, as appears by their too great delight they take in the fire of strife, warre, and contention.

7. I finde that *Lares*, *Larva*, *Lemures* and *Manes* signified the souls of men after death, seeming to appeare to men sometimes: if they were good souls, they were called *Lares*, and did no hurt; if they were wicked souls, they were called *Larve* and *Lemures*, and affrighted men: these are called by *Apulian* *Maligni occisusculi*, *Busiluræ* *forficidæ*, *Sepulchrorum* *terrificæ*; therefore *Romulus* instituted the feasts called *Lemuria*, or *Remulia*, to pacifie the soul of *Remus* his brother, whom hee killed: But I finde *Manes* a generall word for good and evill souls. Upon these Gentile fictions the Church of Rome hath grounded the fained apparitions of souls after death, to confirm superstition, and their doctrine of Purgatorie.

8. In that the *Lares* were begot of a dumb goddess, and the god of speech as they were going to hell; I suppose, they might by this signifie, that the departed souls, though they cannot speak with corporeall organs, as wee doe; yet they have a spirituall speech, whereby they communicate the conceptions

of their mind to each other, as *Thomas* sheweth, *Prima prima, quest. 107. art. 1.* for there is no hindrance why one soule or Angel should not understand another, but onely the will: for in us our bodies hinder the apprehension of one anothers conceptions; but in spirits the will onely; so that as soon as the Spirit is willing to impart his conceptions to another, hee is said to speak, and the other to hear. 9. Among the Romans there were *Lares publici* and *familiares*; publick and household gods; also *Lares hostiis*, gods to drive away their enemies; *Lares marini*, gods of the sea; *Lares viales*, gods of high wayes; *Lares querquetulani*, gods of the oaks or woods; neither was there any place in the world which had not these pettie gods, besides their great gods: But what pretty gods were these, whom a man must rescue out of the flames of Troy, or else they had been burned? Therefore not without cause doth *S. Austin* (*De Civit. lib. 1. c. 3.*) laugh at the Romans, who made these conquered gods their protectors, who thought that by their help they subdued the world, that could not help themselves when they were subdued by the Grecians; as hee proves 'bout of *Virgil*, whom hee calls the greatest, most excellent, and best of all Poets. What better are the new Romanists in multiplying to themselves tutelary saints, forsaking the fountain of living waters, and digging to themselves cisterns that will hold no water?

LATONA: See APOLLO,
and DIANA

LETHE.

THis was a river in hell, of which whosoever drank, he forgot all forepast actions and sufferings.

The INTERPRETER.

1. **T**He *Platonists*, which held the souls existence long before their bodies, affirmed that the souls before their entrance into their bodies, drunk of this river, that they might not think of or remember the happinesse they had lost, which had been a continuall torture to their life: this opinion *Virgil* followeth, *Ænead.* 6. But I think that by this fiction may be meant, that the Saints who depart from hence, forget all forepast miseries: for what happinesse or rest can there be in the glorified soules, if they should remember the miseries, disgraces and wrongs which they have suffered, or the sins which they have committed here? Surely, even in this life, if it were not for sleep and oblivion, our conditior should be most miserable; *ὅστις ἀνδρὶ κακῶν οὐκ ἐστὶν ἄλγητος*. How sweet is oblivion of evils, saith *Orestes* in *Euripides*? 2. The river *Lethe* is in *Affrica*, running by the Citie *Berenice*, which is swallowed up by a great gulfe, and runs under the ground many miles, then breaks out not far from *Berenice*, which gave occasion to the country people to think that this river sprung out of hell. 3. They that went to the cave of *Trophonius* to consult with the oracle, used to drink of two rivers; the one was *Lethe*, at the entering in, that they might forget their forepast affairs; the other was the river *Mnemosyne*, or memorie, which they were to drink at their coming out, that they might remember what there they had seen and heard: I wish that they who run so eagerly to Church to the Sermon, would drink of *Lethe* when they goe in, and lay aside thinking upon worldly businesse: and that they would drink *Mnemosyne* at their coming out, and remember carefully what they have heard: but 'tis far otherwise with them; for they drink *Mnemosyne* when they goe in, and have their mindes altogether busied with wordly affairs; but when they come home, they re-

member no more, then if they had drunk of *Lethe*, with those which *Securus latetis & longa obliuia potant.*

4. There were said to be four rivers in hell, to wit, *Lethe*, *Acheron*, *Phlegeton*, *Cocynus*. This world may be called hell, being compared with heaven which we lost by sin: in this hell or sinfull condition in which wee live, there are first the river *Lethe*, or forgetfulnesse of our duty to God, for which cause wee are urged with so many *memor's* in Scripture. Secondly, *Acheron*, or the losse of that spirituall joy of conscience, and comfort of the holy Ghost, of which sinfull men are deprived. Thirdly, *Phlegeton*, the fire of lusts and anger with which wee are inflamed. Fourthly, *Cocynus*, sorrow or groaning; for *κακῶς* is to lament: and this ariseth from *Syx*, which signifieth sadness, *αὐτὸν οὖν* *συζαῖ*.

LUNA, LUCINA.

Shee was the daughter of Hyperion and Thia, the wife of the Air, of whom shee begot the Dew; and shee was the sister of Phoebus, or the Sun.

The INTERPRETER.

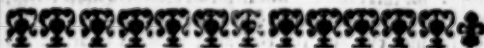
1. **L**una is called the daughter of *Hyperion*, either because shee was the first Astronomer that found out her divers motions, or because her motion is far above this aerial world in which wee breathe. Shee is the daughter of *Thia*, because her originall is immediately from God: shee is the wife of the air, because by her influence and the Airs frigiditie Dew is engendred in the night: shee is the sister of *Phoebus*, because amongst all the starres shee is likeliest in light and beauty to the Sun, and in magnitude also, according to our appearance. Some call her the daughter of the Sun, because perhaps shee hath her light from him. 2. The Poets give her a partie-coloured garment,

garment, to shew her various aspects; and doe sacrifice a black bull to her, to shew how black and horned shee appears after the change. But to declare her brightnesse in the full, they gave her a coach drawn with white horses; and whereas they ascribed four horses to the Sun, but only two to the Moon; by this they intimated, that the Sun's motion is far swifter then the Moons, in respect the orb in which hee moves is far more capacious then that of the Moons. 3. They held her to be both male and female, because of her active quality of heat, and the passive quality of moisture: therefore men did sacrifice to her in womens apparell, and women in the habit of men. Her masculine power is seen in moving the inferiour bodies; her feminine in receiving light. 4. Luna is the same with Lucina, because by her light and influence shee helpeth child-birth: shee is painted with a torch in one hand, and arrows in the other, to shew the fervent and sharp pains of women in child-birth; and that shee is the light and torch of the night: shee is painted sometimes with wings, to shew the swiftnesse of her motion; and sometimes all covered with a vail, I think, to intimate her eclipses and obscuritie in the conjunction. The Egyptians in their hieroglyphicks represented the Moon by a white skinned man having an hawks head, to signifie, that the Moons whitenesse or light proceeded not from her self, but from the Sun, of which the hawk was the embleme, and dedicated to the Sun, either because of her high flying, or quick sight. 5. The Romans used to wear half-moons upon their shoes, either to shew their originall from the Arcadians, who did brag that they were more ancient then the Moon; or else to signifie the inconstancie of wealth, honours, and all humane glory, which waxeth and waineth with the Moon. And perhaps from the Romans the Turks have borrowed the same custome of wearing half-moons in their colours. 6. The Moon in her eclipse looketh red, and the foolish Gentiles thought that it was for shame she looked thus, as

blushing at the madnesse of the witches, who thought by charms to bring her down from heaven, according to that,

Carmina vel caelo possunt deducere Lunam:

and therefore they used to beat brasen instruments, which the Poet calls *era auxiliaria Lunae*, as if these sounds did dull the Magicians charms, and abate their force upon the Moon. Indeed, if the Moon could blush, shee would be much ashamed at such madnesse, as also at many other impieties committed in the night-time: but the true cause of her rednesse is the mixture of her own light with the shadow of the earth; or rather, as *Scaliger* saith, (*Exer. 62.*) because she is in the point of the pyramide not far from the first beams of the Sun; and situated in the second beams, which are the species of the first beams, as the first are the species of the light.



CHAP. XI.

M

M A R S.

H *He was the god of warre, and son of Jupiter and Juno, or of Juno alone as some say, who conceived him by touching of a flower in the garden of Olenius. Vulcan finding him abed with Venus his wife, wrapt them both in a net, so that they could not stir, till Neptune by intreatie got Vulcan to loose them; his sister was Bellona.*

The INTERPRETER.

1. **M** *Ars* was called the god of warr, he was the first that found out military discipline; he was borne of *Juno*, because wealth begets strife and wars; *Tbero* or fiercenesse was his nurse; for fierce and salvage dispositions are most given to quarrelling: therefore he was said to be bred in the cold Northern countries, for the Northern people by reason of abundance of blood, and excessive drinking, are most given to strife and contention. He was worshippied in *Lemnos*, where men were sacrificed to him, to shew the crueltie of souldiers, and of that place in particular: his companions were fear, and anger, and clamor; for these do inseparably accompany war. Therefore terror and feare were the two horses that drew his chariot, and *Bellona* his sister with a bloodie whip did still wait upon him

him: for this cause the wolfe, of all creatures most savage, and the ravenous vulture, and the watchfull dog, and the chattering pye, and the cock also, which is a warlike and quarrelsome bird, were all dedicated to him. The Scythians dedicated onely to *Mars* temples, altars, and statues, and to no other gods, because they delighted in wars, and by rapine, spoils, and oppression of their neighbours, they maintained their own estate; hence *Mars* was said to be born in Thracia, to shew what a warlike nation that was: and because the horse is a warlike creature, therefore hee was sacrificed to *Mars*; and his chariot was drawn by horses in ancient pictures, hee himself sitting on high in his compleat and terrible arms, both offensive and defensive: *Fame* having her body and wings full of eyes, ears, and tongues, sounds the trumpet before him, to shew that warres oftentimes follow upon evil reports. And because the Romans would intimate how much they detested civil warres in their Citie, they would not suffer the picture of *Mars* to be painted on their gates and private doores, but in stead of him the picture of *Minerva*; and for *Mars* his picture, they thrust out of the Citie, to be painted upon the doors of countrey mens houses abroad: for by maintaining warres abroad, they kepe peace at home. 2. By *Mars* the Gentiles understood the Sun, as appears by that picture of *Mars* adorned with the Sun beams, and anciently worshipped in Spain: or rather the heat and vigour of the Sun, which heateth the blood, and occasioneth strife and warre, as may bee seen in cholerick and hot constitutions: and because such hot temperaments are prone to Venerie, hence the Poets saigned, that *Mars* lay with *Venus*; and withall to shew, how much souldiers are given to Venerall lusts:

At non ad Venerem nocturnaque praelia toridi.

3. Not without cause doe the Fathers laugh at the Gentiles, who made *Mars* their god, that was both a murderer, as also unjust, impious, mad, and perfidious, as *Homer* describes

describes him ; who was detained a prisoner by *Vulcan* for his adultery, and was wounded by *Dionides*. This is that god from whom the Romans bragged they had their originall, whom they made the patron of their Citie, and dedicated the first moneth of the year to him, assigned to him certain priests whom they called *Salli*, and many divine honours : I wish that Christians, who profess themselves the disciples of the Prince of peace, did not too much worship this impious god of war : wee erect not temples and altars to him abroad, but wee doe this in our hearts ; wee doe not sacrifice to him horses alone, but men also, even those for whom Christ died : so that neither Lemnos nor Thracia did more adore him, then Christians doe. But however the Gentiles worshipped him, yet *Homer* tells us, that *Jupiter* hated him : I am confident that the true God, whose name is *Jehovah Shalom*, the Lord our peace, hates and detests wars among brethren of the same faith ; for hee breaks their bows, knaps their spears in sunder, and burns their chariots in the fire. I wish with *S. Austin*, that it were as certain there were no warre, as it is certain that *Mars* is no god : *Utinam quam manifestum est quod non sit deus, tam non sit bellum : Lib. 7. de Civit. cap. 14.* But so long as pride, ambition, covetousness, and malice reign among us, so long *Mars* must be worshipped by us. 4. *Mars* is described by the Poets as a great enemy to *Minerva* the goddess of wisdom and arts ; wee see by experience how true this is ; for wisdom, arts, learning, justice, and true piety are trampled upon in time of warre. 5. *Mars*, who by *Homer* is described the swiftest of all the gods, was caught in a net by limping *Vulcan*, the slowest of them all ; *Tardus velocem assequitur* : let men run never so swiftly in wayes of wickedness, yet slow-paced vengeance at last will overtake them : *Rara antecedentem scelerum deseruit pede pena claudo.* 6. Though *Mars* thought to have committed adultery with *Venus* in secret, yet hee was seen by all the gods ; there is no wickedness

wickedneſſe done ſo ſecretly, which is not made obvious to the all-piercing eye of the Almighty. *There is nothing ſo ſecret that ſhall not be revealed*, ſaith Chriſt. 7. *Mars* was abſolved from the murder which hee committed in the Areopage, a place where the Athenian Magiſtrates uſed to judge; to let us ſee that the ſmalleſt homicides are puniſhed in time of peace, whereas the greateſt and moſt horrible murders goe free in time of warre: As *Seneca* complained of their, ſo may I of murder; *Parva ſua puniuntur, magna in triumphis aguntur*: ſmall murders are puniſhed, great ones are honoured with triumphs. 8. *Mars* was conceived of *Juno* by touching a flower: what is more ſpecious to the eye, and yet what more frivolous then a flower? By this wee may ſee, that rich and potent men have ſpecious pretences for their wars; but when they are liſted, they prove no leſſe frivolous then a fading flower. 9. *Fulcan* bound *Mars* and *Venus* together, but *Neptune* got them to be looſed; I think they meant by this, that luſt is cauſed by the heat of youth; but given off in old age, which is cold and moiſt, repreſented by *Neptune*.

MEDÆA, See JASON.

MEDUSA, See GORGON.

MEMNON, See AURORA.

MERCURIUS.

HEe was the ſon of Jupiter and Maia, the meſſenger of the Gods, the god of Merchants, of Theft, of Weſtling, of Eloquence; hee ſound out the harp, and killed Argus, and delivered Mars out of priſon, and bound Prometheus to hill Caucasus; his head and feet are winged, and he begot of his ſiſter Venus Hermaphroditus.

The

The INTERPRETER.

1. **H**ee is called *Mercurius*, *quasi Medius currens*; for speech, whereof hee is said to be god, is that which runs between man and man, and by which we converse one with another; and Merchants by this trade with each other, therefore hee is called the god of Merchants; and by the Greeks *Hermes*, from *ἑρμηνεύω*, that is, Interpretation; for speech is the interpreter of the minde. And to shew the force of eloquence, they painted him drawing of people after him by the ears with a small chain reaching out of his mouth; therefore they called him the messenger and embassadour of the gods; for eloquence is required in Princes embassadours. Or this fiction may shew, that they who are born when *Mercurie* bears rule in their Horoscope, are ingenuous, and eloquent, and nimble also both in their wits and fingers; for hee was a notable thiefe, who stole from *Admetus* his oxen, from *Apollo* his arrows, from *Vulcan* his tongs, from *Venus* her girdle, from *Neptune* his trident, and would have stole *Jupiters* thunder too, if hee had dared. 2. Hee was the finder out of the harp or lute, hee taught the Egyptians all arts and sciences, hee taught men to leave their rudenesse, and become civill and religious: therefore they make him still to be waiting upon the gods, especially upon *Jupiter*; I think, to let us see, that learned and wise men should be entertained in Princes Courts, and such as are eloquent and ingenuous. 3. They write, that hee sucked the breasts of *Juno*; to shew us, as I suppose, that *Juno*, that is, rich and potent Princes ought to be the nursing fathers, and nursing mothers of learned and eloquent men. 4. They used to paint *Mercuries* picture on their doors, that hee being the god of theeves, might keep off other theeves from their houses: a goodly religion, that punisheth men for theeving, and yet adore him for their god, who was the authour and patron of theeves and theeving.

theeving. 5. They called him the son of *Jupiter*, to shew, that eloquence, sciences, and ingenuous arts are the gifts of God. 6. They made him winged both in his head and feet, to shew the swiftnesse and various motions of the planet *Mercurie*, and the nimbleness of their wits, tongues, and fingers who are born under that star; as also the nimble force and power of eloquence in moving mens affections. 7. Hee killed (by *Jupiter's* command) many-eyed *Argus*; to shew, as I conceive, that Princes by the tongues of eloquent Orators are able to tame and subdue the many-eyed multitude, which are sooner brought in subjection by tongues, then by swords; therefore the tongue was consecrated and offered in sacrifices to *Mercury*:

*At pietate gravem & meritis si forte virum quam
Conspexere silent, arrestisque auribus adsunt;
Ille regis dictis animos, & pectora molces.*

For this cause they gave power to *Mercurie* to appease storms and tempests: for as *Neptune* sealeth the tempestuous seas; so doth *Mercurie* or eloquence pacifie a stormie and tempestuous State. 8. I finde that sometimes *Mercurie* and *Minerva* were painted together, to shew how needfull the tongue and hand are to beget wisdom, the one by speaking, the other by writing; and that all Common-wealths stand in need of eloquent men, and skilfull artificers; for by liberall sciences, and handicrafts the State is supported: And is it not fitting that they who are verball professors, and *Mercuries* in their tongues, should be also *Minervaes* in their hands, and doers of good works? 9. *Mercurie* was painted with a rod in his hand wrapt about with two serpents embracing each other; by which is signified, that eloquence must be joyned with wisdom, whereof the serpent is the embleme; and where wisdom and eloquence are conjoyned, there the State is well governed, which is signified by the rod or scepter, the symbol of Government. By this rod also is shewed, that the most brutish and serpentine dispositions

dispositions are made tame, and brings to agreement by eloquence, as two serpents are upon *Mercuries* rod; which is called *Caduceus*, a caduceus; for all anger and hostilitie falls to the ground, when that rod doth mediate, that is, when eloquence doth interpose; therefore Princes Embassadors that are employed to mediate a peace, are called *Caduceatres*. 10. I finde, that *Mercurie* is painted in some pictures not onely with winged head and feet, but also with a purse in his hand; to shew, that hee is the god of gaine, which is not got but by diligence, expedition, and wit: hence hee is painted with a goat and a cock by him, to shew that as vigilancie, whereof the cock is the embleme, is required in a Merchant, and in him that will be rich; so likewise must hee venture, and overcome all difficulties, as the goat that clambers up the highest rocks. Or if it be true that the goat breathes not with his nose, but with his ears; then by this may be meane, that from the mouthes of Oratours the mindes of the rude multitude are fed, and live by the ears; and to shew that vigilancie and sagacitie are required in those that will be rich, eloquens, and learned: *Mercurie* was worshipped in Egypt under the shape of *Ambhi*, with a dogs head. 11. *Mercurie* may signifie the Sun, for his wings may represent the Suns velocitie; his killing of *Argus* may shew, that the Suns appearance puts out the light of the Starres to us, which seem to be as so many eyes of heaven. The Sun seems to look upon us with a threefold aspect, pale, red, and blew; the first presages rain, the second windes, the third serenitie; therefore it was perhaps, that they painted *Mercurie* with three heads upon a square stone, to signifie the four parts of the world, or the four seasons of the year. And to shew that the Sun never grows old, or decays in strength, they painted *Mercurie* alwayes young, beardless, and cheerfull: and perhaps that picture of *Mercurie* like a youth carrying of a ram, may signifie that the Sun seems

seems to grow young, and makes the world look youthfull, when hee enters into the signe of the Ram in the Zodiack. 12. Because hee was held the god of speech, therefore they made him also the god of bargains and sales; hence hee was called *'Azagathoth*, the god of the Markets (*Mercurius, a mercando*), and his image was wont to be erected in the Market-places; for without speech there cannot be buying and selling: and wee see how nimble-tongued shop-keepers are when they are selling their wares, as if they were sons of *Mercury*. 13. He is alwayes painted with his head covered, to shew, that nimble, cunning, and crafty heads seldome discover their intents; but still have a cloak (as wee say) or some pretence for their actions; so that *Argus* himselve is deceived by them, and they that are most vigilant and quick sighted are sometimes over-reached. 14. Nimble-tongued *Mercurie* stood upon a square stone: I wish that our faire-spoken and nimble-tongued professors would prove constant in their wayes, and square in their actions. 15. *Jupiter's* messenger was called *'Egmont*, from *egmontus*, that is, interpreting, or speaking: so *Juno's* messenger was called *Iris*, from *ire*, to speak; by which they would shew how necessarie it is for Princes Embassadors to have eloquence, and to be good Orators. 16. I have read, that *Mercurie* stole from *Mars* his sword; but wee have *Mercuries* that put the sword into *Mars* his hand. Sure these are not the sonnes of *Jupiter Caelestis*, but of *Jupiter Stygius*: neither are they *Vaducatores*, but *Faciales*; they are not like that *Mercurie* who with his rod made peace; and united serpents, and found out musick and harmonie; but like him that found out the art of wrestling and rheeving, the authours of confusion, and the true successours of that *Mercurie* who was worshipped by the ancient Galls, who delighted in the shedding of mens blood: these *Mercuries* are *Longinissimi*, the leaders of soules to hell, and not the bringers

bringers of them from thence. 17. *Mercurie* is painted sometimes with his soporiferous rod in the one hand, and a short sword in the other; the Divell casts us asleep in securitie, and then destroyes our soules. 18. *Mercurie* with his rod drives the soules into hell, and from hell a

Hac animas ille evocat orco

Pallentes, alias sub tristia tartara mittit;

Dat formas, adimittit, &c.

such is the power of Gods word, it casts us down to hell in denouncing Gods judgements, and raiseth us again in the promises of the Gospel. 19. By *Mercurie* may be understood the desire of knowledge, which bound *Prometheus* the Astronomer to Caucasus, that the eagle might feed upon his heart; by this they did signifie the care and sollicitude which the Astronomer took, in remaining upon that hill in the night time to observe the motions of the starres. 20. Hee begot *Hermaphroditus* of *Venus*, and hee himself had both sexes, to shew us the nature of that starre; for *Mercuries* power is partly masculine, in stirring up heat, and partly feminine, in causing moisture; therefore hee was painted with a lance in one hand, and a distaffe in the other: and he is described by the Poet to be red or yellow haired, to signifie his vicinitie to the Sun; and to be very beautifull, to shew his nearnesse to *Venus*. 21. Our blessed Saviour is the true *Mercurie*, the Son of God, the Word of the Father, the Messenger or Angel of the Covenant, the Sun of righteousness, the God of order and harmonie, the Prince of peace, who by his crosse, as the true *Caduceus*, hath reconciled all things in heaven and earth, who hath killed the many-eyed *Argus*, our vigilant enemy the Divell; whose eloquence was such, as never man spake as hee did; who hath tamed and subdued the two serpents, that is, the perverse and venomous dispositions of Jews and Gentiles by his crosse, and by the same hath delivered our soules out of hell.

MINERVA, or PALLAS.

SHe was the daughter of Jupiter, begot of his brain without the help of a woman, and was held to be the goddess of wisdom, learning, and arts: shee found out the use of oyle, therefore was chosen by Athens to be patronesse of their Citie, which shee called by her owne name Athens; shee invented the use of weale, of spinning and weaving; and because Arachne in this art durst contend with her, shee was by Minerva turned into a spider.

The INTERPRETER.

MINERVA was called Jupiters daughter, to shew that wisdom and learning are Gods speciall gifts; shee was begot of his brain, because the brain is the seat of wisdom and learning; without the help of women, because wisdom comes not by generation, but by infusion, study, and experience; and women for the most part are hinderers, not furtherers of wisdom and learning: therefore shee is said to be a perpetuall virgin, because men that live a single life have fewest avocations from the studies of wisdom and knowledge: shee came out of Jupiters head armed, to teach us, that a wise man is alwayes armed against all assaults and violence of fortune. 2. Shee is called *Frienda*, and the daughter of *Neptune*, because shee was bred by *Triton*; or rather, by these poeticall terms of the sea, they meant the dangers that wise and learned men are subject to; or else, that men gather wisdom and knowledge out of dangers and troubles; or by this name they may signifie the three faculties of the soule, memorie, will, and understanding; or rather, the ratiocinall, irascible, and concupiscent powers of the soule: But I think rather, it is to shew, that a wise or prudent man can guide himself ethically, his family oeconomically, and the Commonwealth

wealth pollicickly. 3. *Minerva's* Target called *Aegis*, as *Jupiter's* was, is cleer and smoooth like glasse, and hath *Gorgon's* head set in it, with snakes about it; both to signifie that wisdom is terrible to evil men, and that they fear and stand in awe of Wise men, as also that Wisdom and sincerity are joyned together, which is expressed by the clearnesse of her Target; for wisdom is conspicuous to all: therefore they dedicated the *Owl* which seeth in the dark to her, because wisdom is able to discern obscure things, and to find out abstruse secrets. 4. They paint her with a *Helmet* and a *Crest*, and a *Cock* upon the top of her *Helmet*; to shew that wisdom is both the defence and ornament of a man, and that wise men are also vigilant with the *Cock*; but the *Crow* being a chattering bird, is hated by her, because much prattling agreeth not with wisdom, a wise man is seldom talkative: and because a wise man knows how to command his speech, *Minerva* is sometimes painted with a *Crow* in her hand; and as she hath a *Cock* on her head, so she hath the *Dragon* at her feet, both which signifie the piercing sight and vigilancie of wise men. 5. They make her supporting on her arme a round Target, and a long *Spear* in her hand; to shew that wisdom rules and supports the world, and that the force of it is such, as that it is able to pierce the hardest and most difficult things that are; and can reach them, though never so far off. 6. They made her the *President of War*, to shew us that wisdom and learning are required in a Commander or Captain; they placed fear and terror by her, for these are inseparable companions of war; and gave her long cloak called *Peplus*, to signifie the sedled and sedentarie life of Students, and that wisdom is still joyned with gravity. 7. By *Minerva's* help *Prometheus* stole fire out of *Heaven*, by which he brought many Arts to perfection, because wisdom is the Inventor of Arts, and she by its light and heat is the instrument whereby artificial things are produced. 8. Of old in *Academies* and

Colledges, they used to paint *Mercury* and *Minerva* close together, which picture they called *Hermathena*, from *Hermes* and *Athene*; to signifie that Wisedome and Eloquence must not be separated, but that Scholars should strive as well to have wise heads, as eloquent tongues.

9. They gave her a golden Helmet, sometimes with a Sphinx upon the top of it, to shew that Wisedome is glorious and shining, and withall that wise men use not to babble out secrets; for it is Wisedome in some things to play the Sphinx, and not to divulge all we know to all men promiscuously. Christ himself spake sometimes by Parables.

10. She is called *Pallas* from the Gyant *Pallas*, whom she killed, or from *παλλαι* to shake or brandish, for so she hath been seen shaking of her spear, Therefore *Virgil* calls it *hastam tremantem*; her Image was called *Palladium*, which was sent from Heaven, and kept so carefully at *Rome* in *Vesta* Temple, that none had leave to see or touch it, but the Virgins that kept it: by shaking the Spear I think may be meant, that Wise Princes in time of peace, whereof *Minerva* had the charge, should exercise their armes, and not suffer their youth to live idely, and forget military discipline, lest their enemies take advantages by their security; as for the *Palladium*, that I acknowledge to be our Religion, which came down from Heaven to us, which ought carefully to be kept in the Temple of *Vesta*, where the sacred fire burned perpetually: The sacred fire of zeale and devotion, is the meanes to preserve our Religion, especially if we be Virgins, that is, pure and holy: and we must not suffer prophane and ignorant men to meddle with the sacred Function of the Ministry: When the Trojans lost their *Palladium*, they quickly after lost their Citie; so if we lose our Religion, we must also looke to lose that Citie whose Builder and Maker is God.

11. She is called *Minerva* from *monendo* and *minando*; for wise Governours should partly

by admonitions, partly by threatenings rule their people, and subdue vice; and indeed, should be still shaking the Speare, to keep disordered men in awe, whom they should affright with the *Gorgons* head of the Law, by which their authority should be revered, as *Minerva* was feared for her Speare and terrible Buckler.

12. The Olive was dedicated to *Pallas*, and with the leaves thereof she was crowned; and at *Athens* a golden Lampe was dedicated, in which oyle did burne continually; both because shee found out the use and way of making oyle; as also to shew us that Wisedome is the light and lampe of the minde, and that neither it nor learning can be attained to without lucubration, study, and spending of much oyle and light.

13. At certaine Feasts of *Minerva* in March, the Maides were wont to be served by their Mistresses, as in the Saturnalls the Men-servants by their Masters: The serving Maides claimed this as their due from *Minerva*, because it was by them that the workes of her invention were performed, as spinning, sowing, and weaving; by this servants were comforted, and incouraged in their service, and Masters and Mistresses were admonished not to insult over their servants: If this equity was observed among the Gentiles, much more should it be among Christians: For in Christ wee know there is no difference betweene bond and free, master and servant.

14. *Minerva* was worshipped upon the same Altar, sometime with *Vulcan*, sometime with *Neptune*; to shew that Arts and Handy-crafts cannot be exercised without Fire and Water; and whereas *Vulcan* would have married *Minerva*, but could never get her good will, for shee was a perpetuall Virgin, therefore she was called *aδvη*, quasi *aδvατ*, to shew that Wisedome and Learning never die; by this we may see that the hottest and most furious Spikers that are, cannot overcome Chastity where it is joyned

with wisdom; for this cause *Minerva* is armed, to shew how Virgins had need to stand upon their guard, for they shall not want *Vulcans* to assault them. 15. *Juno*, *Venus*, *Minerva*, strove once who should be accounted most beautifull: *Paris* was Judge, to whom *Juno* promised a wealthy, *Venus* a beautiful, but *Minerva* a wise Wife: *Paris* preferred *Venus*, by which we see the folly of many young men, who in their matches preferre fading beauty to wealth or wisdom. 16. As *Athenes* preferred *Minerva* to *Neptune*, and her Olive to his Harpe; so should all Christian States and Cities preferre Peace to Warre, Tranquillitie to Troubles and Civill Tempests, (whereof *Neptune* or the stormie Sea is an Embleme) and Spinning, Sowing, Weaving, Building, and other peaceable Arts which she found out, to fighting, quarrelling, and destroying. 17. As there were certain Images dedicated to *Minerva* and *Mercury*, called *Hermaphrodites*, so there were some erected to *Mercury* and *Hercules* together, called *Hermeserachas*: to shew that these three, to wit, *Mercury*, *Hercules*, and *Minerva*, that is, Eloquence, Strength, and Wisdom are the three main Deities of States and Cities, and must be most of all sought after and honoured by Princes. 18. *Minerva* had power over stormes, which the Poet sheweth in the first and second of his *Aeneids*. He calls the stormes which she sent against the *Grecians*, *Minervæ fides*; She had power also over *Jupiters* thunder,

Ipsa Jovis rapachon jaculata e nubibus ignem:

By which I thinke he understood the Sunne under *Minerva's* name; for be by his heat of all the Planets hath the greatest power in causing stormes and thunder. 19. As *Minerva* the Goddesse of Wisdom was worshipped on the same Altar with *Vulcan* the God of Fire; so let us not separate zeale from wisdom; but let us cherish the fire of zeal in our hearts, as well as wisdom in our heads

heads ; but some have zeale without knowledge , and some knowledge without zeale ; this is to part *Vulcan* and *Minerva*. 20. *Homer* gives to *Minerva* a fiery Chariot, *Iliad*. 8. and describes her carrying of a golden Lampe, and holding out a beautifull light. *Odys*. 19.

Ἰνδὸν ἄβυσσος ἔχουσι παρὰ μενεαλλήϊναι :

Yet he makes her invisible when she went up into *Diomedes* his Chariot, then she put on the dark Helmet of *Ducks*, so that *Mars* could not see her ; by this is not onely intimated that *Minerva* is the Sun, who is the light of the World, and to whom the Poets give a fiery Chariot ; and that he is obscured by *Orcus* his helmet, is meant the Want of his light to us when he goeth under our Hemisphere ; but by this Fiction also is understood, that wisdom is the light of the mind, and a wise man is the chief light and life of a State ; and that it is not the least part of wisdom in time of Warres and Tumults, for *Minerva* to put on *Orcus* his Helmet, that is, for wise men to live obscurely, and to conceal themselves : *bene vixit qui bene latuit*. 21. *Minerva* is described by *Homer* and others, to have the chiefest place in Heaven next to *Jupiter*, and to be clothed sometimes with *Jupiter's* owne garments, and ornaments : to signify that there is none of Gods gifts more excellent then wisdom, and that there is nothing wherein man resembles God more then in wisdom. 22. Whosoever looked upon *Minervas* Helmet, was turned into a stone ; to shew that wisdom makes men solid, constant, unmoveable, unfrighted in times of trouble. 23. Christ our Sacrifice is the true *Minerva*, begot of the substance of the Father, the wisdom of God, the light of the world, and the splendour of his Fathers glory, the Author of all Arts and Learning, the Prince of Peace, the President of Warre ; whose greatness, purity, wisdom, and goodness ; are more terrible to

wicked men, then the Target of *Minerva* was. He it is that supports the round World by his power, and hath pierced the hard rockes of mens heartes with the sharp speare of his Word; it is he that hath made servants equal with their masters; and he is the great Patron and Protector of his Church, which is the Citie that he hath called by his owne Name, as *Minerva* hath called *Athen* by hers; and that he had power over stormes, his enemies acknowledged, *Who is this whom the Windes and Seas obey?* The fire of his zeale made him undertake the form of a servant: and though he died for our sinnes, and concealed himselfe with *Orcus* helmet, and went down into hell, yet now he is *adiv*, immortall, death hath no more power over him; he is set downe at his Fathers right hand, and is clothed with his Fathers rich robe of Majesty, and eternal glory.

MINOS, *see* ÆACUS.

MUSÆ.

THe Muses were the daughters of Jupiter and Mnemosyne; born in Pieria, they dwelt in Helicon a hill of *Beotia*, and in Parnassus, a hill in Phocis not far from Aonia; hence they were called Aonides. They were at first three, then seven, at last nine: Apollo was their guide, and the three Graces their attendants.

The INTERPRETER.

1. **O**Syris the Ægyptian God (thought to be the same with *Apollo*) delighted much in Musick, but chiefly in the Songs and Playing of nine Virgins which for this cause he entertained: therefore they were called by the Greeks, *Muses*. 2. There were at first but three Muses, to shew three sorts of Musick; to wit, singing, blowing, playing:

Playing; the first in the throat, the second in wind instruments, the third upon strings: or to shew the threefold chief learning in the world, to wit, Philosophy, Rhetorick, and Mathematick; Philosophy is threefold, to wit, Rational, Moral, Natural: there be three parts in Rhetorick, the Demonstrative, the Deliberative, and the Judicial: there be also three parts of Mathematicks, to wit, Arithmetick, Geometrie, Musick. Afterward the number of Muses were increased to seven, either because of seven holes in the wind Instruments, or of seven strings on the other instruments; or of the seven liberal Sciences, or of the seven Planets. Lastly they came to be nine in number, from the nine Sphæres which they held made a Musical harmony; and because of the ten stringed Lute, they joyned *Apollo* to the nine Muses, and so made ten in all: and it may be that from this number of nine Muses, the Papists have found out the nine Orders of Angels. 3. The Muses were called the daughters of *Jupiter* and *Mnemosyne*, to shew that learning cannot be had without the Intellect and Memory, which are most eminent in learned men; or rather that God is the Authour of Learning, and Memory the Mother or Nurse thereof: therefore the Poet ascribes to the Muses, Memory and Utterance; by the one they are preserved, by the other they are heard.

Et meministi enim Diva, & memorare potestis.

Hence they are called *Musa* from *μῦσος* to enquire, this belongs to Invention, and from *μῦθος* to initiate into sacred Mysteries: and by this is meant Judgement: so that the Muses or Learning consisteth in Invention and Judgement; and because Learning is cherished and maintained by Honours and good Report, therefore *Eupheme* was said to be their Nurse. 4. The Muses were winged, to shew the nimbleness of good wits, and the quickness of Poetrie and Musick in moving the affections. For *Homer* giveth wings to words; and the Syrens lost their wings while they contended with the Muses; so an evil

Poet is like a Bird without wings, he can rise no higher then the earth, his conceptions are grosse and heaue, no waies sublime and aeriall, having lost the two wings of invention and judgement, by which that incomparable Swanne of Poets did flye in his Diuine worke of the *Meads*: who hath as farre excelled *Homer*, as the *Muses* did the daughters of *Pierus*, who turned them to *Mag-pyes*, weareing Crownes of Party coloured Feathers, which they tooke out of the *Pyes* wings: so *Homers* confused inventions, are fitted, refined, polished by *Virgil*, and made a Crowne better becomming his head then the *Mag-pyes* wings. 5. The *Muses* did beare *Palmes* in their hands, to shew they are the Conquerors of mens affections and passions; and they did all dance in a ring, therefore the Greekes called them *Muses*, *quasi dancing* because of the consent, agreement, and harmony that is amongst the liberall Sciences; *Apollo* leades the dance, for by him was meant that light of the minde whereby wise men are initiated in the studies of Learning; the *Graces* also were joyned with them, as *Horace* shewes,

Juncta Nymphis Gratia decet.

For the *Muses* are called *Nymphes* sometimes, as appears by that of *Virgil*: *Nympha noster amor Lybeibrides*. And it is fit that the *Graces* should wait upon the *Muses*; for *χαρις* signifieth joy, and this is the inseparable companion of learned mindes: for the Scholar is more comforted in his owne private and solitary life, with a competency, then the richest men that are with their outward pompe and variety: and what greater joy can there be, then in those Companions who both take us off from unlawfull and wicked delights, which shall end in sorrow, and fill our mindes with knowledge of heavenly things, and sweet contentment: therefore the *Muses* were held perpetual Virgins, and they still preserved their chastity against all the assaults of *Venus*. For men that delight in Learning, scorne fleshy lusts, which prevaile most

in ignorant and idle men: and because Poets and learned men love a retyred life, therefore the Muses were said to dwell in desert woods and hilles; for this cause the Temples were built remote from Cities: and they were described sitting on the toppes of *Parnassus*, to shew that learning hath its residence in the head, which is the toppe and capitall of mans body; and because the Palme is still greene, and the Fruite very sweete and comfortable, therefore the Muses were crowned with Palmes, to shew the sweetnesse, comfort, and perpetuities of Learning: For the same cause the Poets were crowned with Bayes, and Irie, to signifie the perpetual verdure and beauty of Learning.

6. The Muses had divers Names from divers occasions: they are called *Nymphæ*, the Goddesses of Water, to shew the delights, benefit, and cleerenesse of Poetry. Also *Parnassides* and *Heliconides*, also *Pierides*, *Ionides*, from the hills *Parnassus*, *Helicon*, *Pieria*, and the Countrey *Ionis* where they dwelt; they are called also *Pegassides*, and *Aganippides*, from the Well *Hippocrene*, which *Pegasus* made with his hoofe, the Water of which Well made a kinde of Musically sound, which also other waters make in their running, for which cause also I thinke the Muses were called *Nymphes*, and because they drunke Water rather then Wine: notwithstanding *Horace* speakes against Water-drinkers, that they cannot be good Poets: He loved Wine and Wenching so well to belceve his commendation of either: a far better Poet then he, who was called the Virgin Poet, both for his temperance and abstinence, was no Wine-bibber; I finde that Wine in some dull and Palegmaticque bodies, may a little helpe the invention, yet doubtesse it is an enemy to judgement, which is most of all requiried in a Poet; They were called also *Libethrides*, from that Well in *Magnesia* dedicated to the Muses; and *Thespiades* from a Towne called *Thespia* in *Boetia*; and *Ilissides* from *Ilissus* a River of *Attica*; and *Pimpleides* from a Fountaine in *Macedonia*; and *Castalides* from the Well

Castalis;

Cassius; *Olympiades* from hill *Olympus*; *Corycides* from the cave *Corycium*; *Mnemosynides* from their mother *Mnemosyne*; *Ardalides* from the place *Ardalus*; *Pateides* from a well in Macedonia; *Ligia* from a kind of song called *Ligium*; *Maenides* from the countrey *Maonia*. 7. The particular names of the *Muses* are *Clio* from *κλῆς* glory, for great is the glory of learning, though ignorance be its enemy: *Euterpe* from *εὐτέρπη* delightfull, for there is no delight comparable to that of learned men: *Thalia* from *θαλασ* to grow green, for learning will still flourish, and never wither: *Melpomene*, that is, *μελετω ποιουμένη* making melodie; for the life of a Scholar is still cheerfull and melodious: *Terpsichore* from *τέρπειν* and *χορεία* to delight in singing or dancing, for the songs, dancing, and mirth of learned men are within themselves: *Erato* from *ἔρως* love, for the more a man knowes learning, the more hee loves it; onely ignorant fools hate it: *Polymnia* from *πολύς* and *ὑμνος*, no mens mindes are so full of melodie and spirituall comfort as the minds of learned men: *Urania* from *ἑρως* the heaven, for learning came from thence; and the mindes of learned men are there, and not upon earthly things: *Calliope* from *καλὴς ὄψις* a good voice, there is no outward voice so charming and melodious as the inward voice of knowledge in the minde, by which a man discourseth with himself, and is never lesse alone then when he is alone. 8. They write, that divers men being taken with the melodie of the *Muses*, forgot to eat and drink, and so were turned into grasshoppers, who yet continually sing in the fields without meat and drink: by this, I think, they meant, that many men by too much study macerate and extenuate their bodies, looking rather like grasshoppers then men; who notwithstanding with their spare diet live longer and healthier then fat Epicures, feeding as it were upon, and delighting themselves with the songs of the *Muses*. 9. Seeing the *Muses* are *Jupiter's* daughters, and came from heaven, and are perpetuall Virgins, by which is intimated their

their divine originall, puritie, and modestie: 'tis an injury to the sacred study of Poetry to call scurrilous and wanton versifiers by the name of Poets, whereas Poetry is a divine gift, the end whereof is to praise and honour God the father of it; who therefore hath given wings to the *Muses*, that they might soare on high in heavenly raptures; and that they might flee away from the company of such chattering Mag-pies. 10. As all gods and goddesses had their birds dedicated to them, so had the *Muses*; these are the bees, which doe much resemble Scholars in their providence, industry, labours, order and harmony, temperance also, and observance to their kings; they are content with little, yet afford much benefit to the owner; so doe Scholars to the State: neither is there any bird to which learned men and Students are more beholding, then to the bees, which both afford them food and physick in their honey, and light in their lucubrations in their wax.



CHAP.

CHAP. XII.

N

NEMESIS.

S He was the daughter of Jupiter and Necessitie ; w^{ch} *as* oibets say, of Night and the Ocean : the goddesse of revenge, punishing the wicked, and revenging the good : shee is called Adrastra from king Adrastus, who first built her a temple ; and Rhamnusia from a place in Attica, where shee had a stately image.

The INTERPRETER.

1. **N**emesis is Jupiters and Necessities daughter, to shew that God in his justice punisheth the wicked ; which necessarily hee must doe, or else hee were not just ; nor could hee guide the world, if hee should suffer the wicked still to flourish and prevaile, and good men to be still oppressed : therefore *Nemesis* is painted with a bridle and a ruler, by which is represented Gods justice in curbing and holding in of wicked men, and in ruling of the world. 2. Shee is the daughter of Night and the Ocean, to shew that God oftentimes punisheth mens sins with darknesse, as hee did the Egyptians, and the world at Christs crucifixion ; and with spirituall darknesse too, or ignorance of minde, as hee did the Gentiles, and the Jewes too, who sat in spirituall darknesse, and

and saw not the Sun of righteousness: so likewise hee re-
 ngeth sin with inundations of the sea, as hee did the first
 world, and many countries since. Or else this may shew,
 that ignorance signified by the night, and wealth repre-
 sented by the Ocean, which enricheth the neighbouring
 lands, are the causes of wickedness, and this the occasion
 of Gods just vengeance. 3. *Nemesis* is called the daugh-
 ter of Justice, because God punisheth none but when hee
 is justly provoked thereunto. Hence some have thought
Nemesis and Justice to be the same; which they paint like
 a virgin of a truculent aspect, quick-sighted, sad, holding
 the ballance in the one hand, and a whip or rods, with a
 hatchet in the other, to shew that Justice must not be par-
 tiall, but pure from bribes and by-respects, terrible to the
 wicked; quick-sighted in finding out the hidden truth.
 of a sad aspect, for justice or vengeance doth not punish
 with delight: the rods and hatchet shew the diversities
 of punishments according to the diversitie of sins: and
 sometimes she is painted naked, sitting on a square stone,
 because Justice must be open, not hid, square and sted-
 fast, not moveable and unconstant. 4. *Nemesis* is some-
 times described to us with wings, and a crowne on her
 head, standing upon a wheele, with a cup in her hand on
 which are engraven the Ethiopians: The wings shew the
 celeritie and swiftnesse of Vengeance pursuing after wic-
 ked men; the crown signifieth the command and domi-
 nion of Gods justice in the world, on which were carried
 Stags, and small pictures of Victorie with palms, to shew
 that Justice or Revenge keep men in awe, and make them
 fearfull, and that the same Justice is a Conquerour or Vi-
 ctor over the world; the cup with the Ethiopians shew
 that Vengeance can overtake a sinner, though hee run to
 the remotest parts of Ethiopia; the wheele signifieth
 the world, which is subjected to the feete of Justice.
 5. By *Nemesis* the Sun may be meant; therefore the E-
 gyptians placed her above the Moon, by which is signi-
 fied

sed, that the seat of Justice or Vengeance is in heaven; and as the Sunne seeth all things, so doth divine Justice, from which nothing can be concealed. The Sun illustrates obscure things, and obscures things lucid; so *Nemesis* or Justice raiseth the humble, and humbleth the proud; bringing them to obscurity that shine like stars in the world, and raising them out of darknesse to the light of honour who have been low in their own eyes. As by the Suns heat and light the earth is beautified and made fruitfull; so it is by Justice that States and Kingdomes flourish and prosper. 6. *Nemesis* or *Nephele*, *Nemesis* signifies both revenge and distribution; for Justice is twofold, punitive and distributive or remunerative; not onely is Justice the punisher of wickednesse, but also the rewarder of goodnesse. 7. *Jupiter* fell in love with *Nemesis*; and was cherished in her bosome in the forme of a white Swan, of which two was engendred an egg, and of this the faire *Helena*: By this (I suppose) may be meant, that Princes ought to be in love with Justice; but withall they must be white and unspotted Swans in their lives. For how can a wicked Prince, whose life is full of blacknesse and darknesse, be just? But the actions of a godly and just Prince will prove more beautifull and lovely then ever *Helena* was, though the daughter of the white Swan, and begot of an egge.

NEPTUNUS.

HEE was the God of the sea, the son of Saturn and Ops, the husband of Amphitrite, of whom and of sea Nymphs hee begot multitudes of children; he with Apollo built the walls of Troy; and the first that taught men horsemanship.

The INTERPRETER.

1. **T**He Gentiles gave divers names to one and the same power of God as it is diffused into divers parts of the world; in heaven it is called *Jupiter*, in the fire *Vulcan*, in the air *Juno*, in the waters *Neptune*, in the earth *Vesta*, &c. so that by *Neptune* they meant that power which is in the sea, moving it with divers motions, preserving it from putrefaction, and restraining it from drowning the earth; for which cause perhaps they gave him a *Trident*, or three-forked scepter: and as by *Neptune* they understood the divine power or nature of the sea; so by *Amphitrite* they meant the body or matter of the sea, of which multitudes of fishes are engendred, which they called the children of *Neptune*. 2. Hee is said to finde out the use of horsemanship, because one of that name taught men first to ride; or else because ships seem to ride on the sea, as horses on the land: therefore *Plautus* calls a ship a wooden horse, *Nolo vehi equo ligneo*: or else because sudden eruptions of the sea have caused men to get on horse-back for the greater expedition, to avoyd drowning, who perhaps otherwise had not rid at all: or it may be that some horse might be seen swimming towards the shore, which had escaped from ship-wrack, which might give occasion to the ignorant countrey people to suppose that *Neptune* gave the first horse, for which cause hee was called *ἵππος ὁ ὀρέων*, *Neptune* the horseman: or lastly, by the horse may be meant the swiftnesse and mobilitie of the sea; therefore because the starrs of *Castor* and *Pollux* are very swift, they were said to be horsemen. 3. They used to paint *Neptune*, *Nereus*, and the other sea gods with a countenance sometimes frowning, sometimes smiling, to shew how the sea is sometimes stormie, sometimes calme: they made him gray-haired, and gave him a blew garment, that by the one they might expresse the foaming, by the other the colour of

of the sea : therefore blue is called in *Plautus* *Color thalassius*, the sea-colour. They gave him a chariot drawn with horses, or as some say, with great and monstrous fishes, to signify the swiftnesse of the sea : they gave him a Trident in stead of a Scepter, by which sometimes hee moved and shook the earth, to shew that the sea, by reason of some subterraneall passages gets under the ground, and shakes the neighbouring shores with earthquakes in all the three parts of the earth, Asia, Europe, and Africa ; if they had known America, they would have made his Scepter four-forked, and have called it not *Trident*, but *Quadrans* : They made the sea-nymphs or *Nereides* wait upon his chariot, as *Virgil* in the fifth of the *Æneids* placeth *Glaucus*, *Palamon*, the *Tritons*, and the whole company of *Phorci* on the right hand of *Neptune* ; and on the left *Thetis*, *Melite*, *Panopæa*, and the other sea-nymphs, by which they meant the divers sorts of fishes, as their names expresse ; and among the rest, *Triton* is called *Neptunes* trumpeter by the Poets, at the sound of whose shell-trumpet, the sea ceaseth to rage ; because some sea-monsters have appeared in such a forme as they describe *Triton*, and they seldome appear but after a storm in a great calm : and as for *Palamon* or *Porcunus*, hee was the god of harbours, whom sea-men honoured with sacrifices upon their returning from any voyage. 4. They used to paint *Neptune* holding of a plow, with a cart behind him ; intimating by this, that without the sea, the earth could not be fruitfull ; for not onely doe the sea weeds and sands serve in some places for dung to barren ground ; but also the sea-water is an help to fertilize, as wee see in salt marshes : besides, without rain the earth cannot fructifie, but rain is begot of vapours extracted out of the sea : and therefore perhaps hee is the god of horses, because in salt marshes horses are cured of worms and other diseases ; for this cause they used in *Illyricum* to sling every yeer four horses into the sea as a sacrifice for *Neptune* : and the Romans (to shew that *Neptune* had the charge of horses) appointed

pointed horse-races, called *Ludi Circenses*, to the honour of *Neptune* : and as the foot-companies in their warres had purple for their Colours or Ensignes, so the horse-companies had blue, which is the sea-colour. Or I think rather, that the horses whercof *Neptune* was god are the sea-horses, called *Hippocampi*, having two fore feet like those of an horse, and the taile or hinder part of a fish : and therefore this, as all other monstrous fishes are called by the Poets *Neptuni perudes* ; and not onely were horses dedicated to *Neptune*, but also to *Apollo*, *Diana*, *Juno*, and *Mars* : therefore *Romulus* appointed horse-races, called *Equiria in campo Martio*, to the honour of *Mars*, which were different from the *Neptunalia*, or *Ludi Circenses* I spake of but now.

5. *Neptune* was called *Consus*, a *consulens*, from giving counsell or advice ; for it was hee that counselled the Romans to ravish the Sabinian women : but indeed for better reasons may the sea be called *Consus*, for it counsels us by its eruptions and inundations to feare God, and to repent for sinne. The harmony it keeps in its motion with the Moon, counsels us to follow the directions of Gods word in heavenly things : its saltnesse counsels us to have salt in our selves ; Remember *Lot's wife*. The fruitfulness of the sea and riches thereof, counsels us to bring forth much fruit, and to be rich in good works. These and many such like counsels have wee from this *Consus* ; which also counsels us to be humble, and not to swell with a conceit of our owne worth or perfections : for though all rivers run into the sea, yet it swells never the more for that : and likewise the sea counsels us to be content with our own, and not to encroach upon other mens estates ; for the sea is content with its owne bounds, though of its own nature, situation, and greatnesse it be able to drowne the whole earth again. The Romans had done better to have erected an altar to *Consul* for these reasons, then for counselling them to oppresse and wrong their neighbours

by ravishing their women. 6. Some think that *Neptune* was called god of the sea, because under King *Saturn* hee was Admirall of the sea, and the first that rigged out a fleet of ships into the maine: the Trident may perhaps signify the three squadrons into which he divided his fleet: but if by *Neptune* wee understand the sea it selfe, then I think that the Trident may signify the threefold motion thereof; the one naturall as it is water, to fall downward, which motion proceeds from its active form; the other naturall as it is sea-water, to ebb and flow, which proceeds from its passive form: the third is violent, as it is agitated by the winds. 7. Perhaps *Neptune* was called god of the sea, because he was by his father *Saturn*s command, who devoured his children, drowned there: hence fabulous antiquitie, in consideration of his untimely and undeserved death, made him the god of that element by which hee lost his life. 8. *Neptune* being in love with *Amphitrite*, employed the Dolphin to procure her good will, for she fled and hid her selfe in Atlas; by this may be meant, that Princes Embassadors ought to be faithfull and nimble like the dolphin in executing their masters commands; for the dolphin is a swift swimming fish, and faithfull to man, as divers examples shew: and likewise Princes should be thankfull, and not suffer quick and faithfull servants to goe unrewarded: therefore the Dolphin, whether a fish, or some eminent man of that name, was by *Neptune* placed among the starres; and is painted holding the dolphin in his hand; for it was by his diligence and wisdom that *Neptune* married with *Amphitrite*, which is so called from compassing; either because the sea encompasseth the earth, or is encompassed by the air. 9. *Neptune* fell in love with *Theophanes* that beautifull virgin, whose good will that he might obtain, hee converted her into an ewe; and himself into a ram, the rest of her sisters into wolves; of her hee begot the golden fleeced ram, which carried *Phryxus* to Colchis: by this (I suppose) the Poets would
signifie,

signifie, that unlawfull love and unsatiable lust turns men into beasts; and that the bastard sonnes of Princes are no better then Rams with golden fleeces: for though they have honour and wealth by the one side, yet they are contemptible by the other; they have the fleece from the father, but the rams nature from the other. 10. Wee fiely apply this fiction to the Pope, who is another Neptune, and with his Trident or threefold power that hee hath in heaven, earth, and purgatory, shakes the earth, and moves kingdomes by civill warres: hee is the beast that rose out of the sea, having fallen in love with the faire virgin of the Church, hath turned himselfe into a ram, pushing men with the horns of his authoritie; and hee hath made a very sheep of the Church, begetting of her golden-fleeced rams, that is, Bishops, Deans, and Prebends, which have more wealth and honour then true pietie and learning. Neptune made himselfe a servant to Laomedon, when with Apollo hee built the walls of Troy; the Pope calls himselfe Servant of servants, and pretends to build the walls of the Church, but indeed overthrowes them with Neptune. *Ænead. 2.*

Neptunus muros totamque a sedibus urbem

Æneid. 2.

11. Apollo and Neptune built the walls of Troy; that is means either of the money that was dedicated to these gods, which Laomedon seized upon, and therefore for this sacrilege hee and his citie were grievously plagued; and for his unfaithfulness in not repaying Neptunes money: or else is means that the bricks wherewith the walls were built were made of clay, or earth mingled with water called Neptune, and dried or baked in the Sun, which they called Apollo.

12. Whereas Apollo and Neptune were forced to serve for their living, by this the Poets would let us see how unconstant worldly honours are, and that hee who is a king to day, may be a begger to morrow, as the examples of *Crasus*, *Dionysius*, *Belisarius*, and many others can witness; wee

may see with *Solomon*, Princes sometimes walk on foot, and beggers sit on horse-back. 13. In *Neptune* we may see the picture of a tyrant, for tyrants delight in tormenting men, as it is recorded of *Tiberius*, *Phalaris*, *Mexemius*, and others; so did *Neptune* in continuall vexing and tormenting of *Ulysses*, whom hee would not drown, but kept him alive that hee might be still vexing of him. Again, tyrants doe causelessly and injuriously put men to death; so did *Neptune*, when hee sent out his sea-calves to affright *Hippolitus* his horses, by which hee was torn and killed; and this hee did upon a false accusation of his step-mother *Phedra* to *Theseus*, as if *Hippolitus* would have ravished her; whereas his innocencie, and goodnesse were knowne: and had *Neptune* been a just Prince, hee would have examined the matter, and not rashly condemn'd the innocent.

14. *Neptune* in *Homer* with the other gods are feasted in *Ethiopia*; by which is intimated, that they were a religious and devout people. I wish wee were as ready to feast the true God by faith and holinesse; for hee will come and sup with such: but wee suffer him to stand and knock at the door of our hearts, and will not open. Let rich men also learn to feast Christ in his poor members, that hee may in the last day thank them for feeding him when hee was hungry: otherwise the *Ethiopians* that feasted *Jupiter*, *Neptune*, and the other gods, will rise in judgement against us.

15. As *Juno* had the charge of the citie gates, and *Minerva* of the castles and towers, so had *Neptune* of the foundation and walls; by which (I think) they meant, that riches, wisdome, and strength (for in *Homer* *Neptune* is called the strongest of the gods) are required for the preservation of Cities and States.

16. Our Saviour Christ is the true *Neptune*, the God of the sea, whom both winds and seas obey; the true Sonne of God in respect of his divinitie, and of *Ops* or of the earth in regard of his humanitie; who hath the true Trident, or full power of heaven and earth given to him, and likewise the keyes of death
and

and of hell; hee is the true *ἐκκλυστήρ*, or shaker of the earth, as hee made it appear both at his death and resurrection; and the true *Consilius*, or God of counsell, for his name was in *Isaiah* the Counsellour: hee hath married the virgin of the Church, the fairest of women; who may be called *Theophanes*, because it was to her, and for her that God appeared in the flesh; therefore the day of Christs nativity was called by the ancient Christians *Θεοφανία*, the day of Gods apparition; for then did hee lay aside his majestie, and took upon him the form of a servant, that hee might build the walls of the new Jerusalem. And lastly, as the Greeks called *Neptune Posidona*, that is, *ποσειδων* making the image, because of all the elements, water onely represents or makes images, by reason of its smoothnesse and cleernesse; so it was Christ that made us at first to the image of God, and afterward repaired this image being decayed in us; a fit work for him who is the expresse and essentiall image of his Father.

NEREUS, See NEPTUNUS
and OCEANUS.

NIOBE.

Shee was the daughter of Tantalus, and wife of Amphion King of the Thebans, who because of the multitude and beauty of her children, preferred her self to Latona; therefore Apollo and Diana being angered by her insolencie, with their arrows killed all her children, and she with grief was turned into a stone.

The INTERPRETER.

1. **T** *Antalus* was covetous, and *Amphion* rich; when wealth and covetousnesse meet together, they bring forth *Niobe*, that is pride, insolencie, and contempt of God himself. 2. By *Apollo* and *Diana* are meant the Sun and Moon;

they caused by their heat and multitude of vapours a great pestilence, which killed all *Niobe's* children; hence arose the fiction of *Apollo's* and *Diana's* arrows which killed *Niobe's* children. 3. The turning of *Niobe* into a stone, is to shew the nature and greatness of her grief and sorrow, which made her stupid and benumbed, and in a manner senselesse; for *parva cura loquuntur, ingentes stupent*: or else it may signifie the stone monument that thee erected to her selfe and children; or that rock in *Phrygia*, which as it off seems to be a woman weeping, by reason of the springs of water flowing from thence. 4. By this punishment of *Niobe* and her children, wee may see the judgements of God against pride and insolencie; and are taught not to be puffed up with conceit of our selves, wife, or children, but to carrie an humble minde even in the highest fortune. 5. The turning of *Niobe* into a stone may let us see how God hardeneth the hearts of wicked men, as hee did the heart of *Pharaoh*; and that profane men are not mollified and bettered, but hardened, and more obstinate by afflictions. 6. *Niobe* sinned, but her children are killed; by this we see, that it is no injustice in God to visit the iniquitie of the parents upon the children, seeing they are a part of their parents; and in their punishment the parents suffer oftentimes more then in their own; and God is absolute Lord over his creature. 7. Here in *Niobe* we see the pride of women, which bringeth destruction upon themselves, husbands, and family: the beauty of *Niobe* made her proud, and pride made her insolent, and insolence caused her own and her husbands ruine in their children: therefore he that marries for beautie where there is not grace, will finde in that match *plus fellis quam mellis*, more gall then honey. As it fared here with *Niobe*, so it did with *Cassiope*; shee in her pride preferred her self to the Nymphs, therefore her daughter *Andromache* had inevitably been devoured by the sea-monster when she was tied to the rock, had not *Perseus* rescued her. 8. *Amphion* *Niobe's* husband was an excellent Musician,

Musician, he made the rude stones hop together and make up the walls of Thebes; but hee that put life into dead stones, and civilized such rude and senselesse creatures, could not for all his musick charm his wives pride and insolencie. Our Saviour Christ by the sweetnesse of his Evangelicall musick charmed the Gentiles, and of such stones raised children to Abraham, causing men to meet together towards the building of the new Jerusalem; but yet hee could not prevail with the Jewes, which hee had married to himself, neither could hee cure their pride and obstinacie; though he piped, they would not dance.

N O X.

Shee was the antientest goddesse, the daughter of Chaos, or of Hell, the mother of Love, Deceit, Weare, Darknesse, Old age, Death, Misery, Complaint, Sleep, Dreams, and many other such like children.

The INTERPRETER.

1. **N**Ox is so called a *nocendo*, for the night is the occasion of much mischief; full

Nox & amor unumque nihil moderabile suadem.

So is also any grief, sicknesse or pain more hurtfull and violent by night then by day. 2. Night is called by some the daughter of Chaos, by others, the daughter of Hell; by which may be meant the night or darknesse which was before the Creation, and so shee is the daughter of Chaos; this darknesse is called negative in the Schools: And also the darknesse which is caused nightly, and is the shadow of the earth when the Sun is under our Hemisphere; and so Nex is the daughter of Erebus, or of Hell; this is called privative. 3. Night is painted like a woman; because, as the female sex is the weaker and more fear-

full, so is mans nature more fearfull by night then by day, and weaker also, as is seen in sick men. Shee hath a black garment, and long black wings, of which *Virgil*,

Nox ruit, & fuscis tellurem amplectitur alis :

by these wings shee embraceth the earth. Shee is also carried in a chariot, and is accompanied with the starres, and hath the Cock for her sacrifice, to signifie the darknesse and qualities of the night, and that the starres are then most seen ; and that the Cock by reason of his vigilancie and noise that hee makes, deserves to be sacrificed to the night, which is the time of rest. Her black hair, her garland of popies with which she is crowned, and her chariot drawn with four horses, doe shew the darknesse and aptnesse of the night for sleep ; and the four horses may have relation to the four watches of the night. 4. *Nox* was the mother of Death, and of Sleep, and so shee was painted holding two children in her hands both asleep ; in her right hand was a white childe, in the other a black ; by the one sleep, by the other death was signified : this was to expresse the relation and resemblance betwixt these three, which are promiscuously taken one for another ; death is called night, *Omnis una manet nox* : so death is called sleep,

— *Æterno clauduntur lumina somno :*

Sleep is called deaths cousin, *Consanguineus latbi sopor*. 5. If in a spirituall sense wee take night for ignorance, then truly shee is the mother both of carnall securitie, and of both deaths, as also of all miserie ; *My people perish* (saith God) *for want of knowledge* ; they that sit in such darknesse, sit also in the valley of the shadow of death. 6. Though the Gentiles made Death the Nights daughter a goddesse, yet they gave her no divine honours, nor temple, nor priest, nor altar, nor sacrifice, nor festivall dayes, as they used to give to their other gods ; because they were without hope, death was terrible to them ; they thought that death did utterly destroy them, or else bring them to
end-

endlesse punishments : but wee Christians doe rather love and honour, then fear death ; because not onely doth shee put a period to our sins and miseries, but also doth as it were let us in, and lead us by the hand to eternall happiness : Therefore the ancient Christians honoured the dayes in which the Martyrs suffered, and called them *natales*, their birth-dayes. 7. They clothed death with a black garment all beset with starres, by which they signified shee was the daughter of the night ; perhaps because more die naturally by night then by day ; for nature is weaker by night then by day, and lesse able to resist sicknesse or death, by reason of the Suns absence, who is the authour of life and health. But wee may well say that the death of Christians is clothed with starres ; for by her wee shall be made more bright then the starres of the firmament. 8. *Nex* is the mother of Deceit, Love, Feare, Complaints, Misery, Dreams, &c. because these reigne most in the night, but especially in the night of ignorance. 9. Sleep is one of Nighis daughters, because sleep is procured by the darknesse and vapours of the night ; for the night is moister then the day, and moist bodies are most sleepy : therefore they placed the Citie of sleep neer the sea, and said that it was watered with soft running rivers, and that *Lethe* or *Olivion* was sister to sleep ; for then wee forget our cares : The two gates of horn and Ivoire in the citie of sleep, were to shew the cleernesse and obscuritie of mens dreams, according to the cleernesse and muddinesse of mens temperatures and constitutions. And whereas sleep could never overcome *Jupiter*, it was to shew, that Princes and Commanders ought to be more vigilant then others. Lastly, Sleep was painted with wings, to shew how suddenly it seases upon men.

N Y M P H Æ.

THese were the Deities of Waters; the daughters of Oceanus and Tethys, the Mother of the Rivers, and Nurses of Ceres and Bacchus; of these were divers sorts.

The INTERPRETER.

1. **B**Ecause the Nymphes were the Deities of Waters, or of moisture, therefore they had divers names from the diversities of waters and moisture; their general name is *Nymphæ*, quasi *Lymphæ*, that is waters; but from the waters that spring out of mountains, they are called *Oreades*; from the moisture of woods and trees, they are named *Dryades*, and *Hamadryades*; from the moisture that is in Flowers and pasture grounds or meadows, they are called *Napææ*, for *νῆπιος* is a pasture field; from the Sea waters they are called *Nereides*, whose father was *Nereus* the sea-god; from the waters of rivers they are termed *Naidæ*, for *ναῖος* signifieth to flow, and so from fountaines and springs they are called *Naidæ*; hence all springs are called *fontes sacri*, as being consecrated to, and in the special tuition of the Nymphes; and because rivers and fountaines in their motion make a kind of musical sound, the Nymphes are called *Muses* sometimes; the Nymphs of standing waters are called *Lymniades*, from *Λίμνη* a pool; the Nymphes are also styled *Ephydriades*, because they are hid under the waters. 2. The Nymphes are called the daughters of *Tethys* and *Oceanus*, because all rivers and springs proceed originally from the Sea, and are increased and maintained by rain, which also by the Sun is exhaled out of the sea. 3. The Nymphes by *Virgil* are called *Juno's* hand-maids, *Sunt mihi his septem præstanti corpore Nymphæ*, because the clouds, mists, rain, and other waterish meteors, by which springs and rivers are maintained, be engendred in the Aire, which is called *Juno*. 4. The Nymphes are called

ed the Nurses of *Bacchus* and *Ceres*, to shew that wine and
 orne are cherished and increased by moisture ; and so be all
 vegetables ; neither is *Ceres* useful to us, nor *Bacchus* whole-
 some without their nurses ; for by water the meal is kneaded,
 and by water the wine is tempered. 5. In *Homer* and *Vir-*
gil I find the Nymphes at work, busie in spinning and wea-
 ving : to shew how much women should avoid idleness, see-
 ing goddesses were not idle ; neither is it any disparagement
 for the greatest women to put their hand to the distaffe, and
 according to the old English name, be indeed, as they are
 called, spinsters, seeing the Nymphes themselves are not a-
 shamed to spin : in their hollow rocks called by *Virgil* *Nym-*
pharum domus, in whose caves *Homer* describes the Bees ma-
 king honey, that even by that example women may be in-
 duced to be diligent and provident ; for if they give them-
 selves to idleness, what will follow but lust and wantonnesse,
 which I thinke the Poets expressed in that fiction of the
 Nymphes that fell in love with *Hylas*, that fair boy, and ra-
 vished him. 6. The Nymphes that nursed *Bacchus*, were
 by *Jupiter* translated into stars, and called *Hyades*, to shew
 perhaps that wine tempered with water, makes the mind fit
 for heavenly raptures, and sublime thoughts, whereas strong
 wine of it self inebriates the brain, and makes it fitter for
 sleep then contemplation. 7. If the Nymphes and Muses
 be the same, it is not without cause that the hill Nymphes
 called *Orades* found out the use of honey, as some say ; there-
 fore the Nymph *Melissa* gave her owne name to the Bees, to
 signifie that learning is the food of the soul, and it is that
 which sweetneth the life of man : there is more honey and
 sweetnesse in the life of a Scholar on a hill, then of a Prince
 in his pallace.



CHAP. XIII.

O

OCEANUS, NEREUS, TETHYS, GLAUCUS, THETIS, TRITON, &c.

Oceanus was the son of Cœlum and Vesta, the husband of Tethys, and father of all the gods. Nereus the son of Oceanus and Tethys, the husband of Doris, of whom he begot multitudes of children called Nereides from him. Tethys the daughter of Cœlum and Vesta; the mother of rivers and fountains. Glaucus one of the chief sea-gods, who before was a fisherman. Thetis the daughter of Nereus and Doris. Triton the son of Neptune, and the Nymph Silacia, he was Neptunes trumpeter. &c.

The INTERPRETER.

- I. **O**ceanus is called the son of Cœlum and Vesta, that is, of Heaven and earth, because the Sea hath its preservation and motion from the Heaven, and by it is incom-
passed

passed, and by the earth it is born up, as a child by the mother. 2. *Oceanus* is called the Father of all the Gods, because all things have their original from moisture, without which there can be no generation, nor corruption; hence *Thales* made water the originall of all things: and for this cause the Poets speak of such multitudes of children that were of *Neptune* or the Ocean: for indeed the Sea is more fruitful of Fishes, then the earth is of other living creatures, and because all springs and rivers proceed from the sea, they called *Oceanus* the father of all the Nymphes. 3. The Gods are said to be feasted by *Oceanus*, either to confirm that opinion of some, that the stars are fed by the vapours that arise out of the sea, and are converted into clouds; for the stars being of a fiery nature, are tempered by these moist vapours, as they think; this was the Stoicks opinion, which is refuted by the Aristotelians, and is touched by *Virgil* *Æn.* 1.

Convexa polus dum sidera pascet:

Or perhaps by the Ocean feasting of the gods, may be meant, that the chiefest dainties that Princes feed on, are either from the sea, or conveyed from remote Countries by Sea. But observe that the Gods feasted themselves in the Sea, where is much water, but no wine: by which I thinke is intimated that great men should be temperate in their Feasts; but now our gods have forsaken drinking of water, and will feast no longer in the Ocean: Wine is the liquor we feast with: the gods retained their honour while they were content with water, but men degenerate into beasts while they intoxicate themselves with wine. 4. The Ocean was painted with a Bulls head, either to signifie the violent rushing of the sea against the shore, or to expresse the bellowing noise the Sea makes: he is also painted sitting in a chariot with his wife *Tethis* drawne by four wheelles, accompanied with *Tritons* and Sea Nymphes: by the chariot is meant the swift motion of the Sea: and by his company are understood the diverse sorts of Fishes which

which are said to waite upon the Ocean, because they have their being and habitation in the Sea. 5. *Juno* is said to have her education in the Ocean, because of the vicinity the Ayre hath with the Sea, both in situation and nature; for the Water is quickly converted into Ayre, and this againe into Water; the Cloudes are begott of Sea vapours, and they fall againe into the Seas lap; and thus is *Juno* educated and nourished in *Oceanus*: Or else by this may be meant as I thinke, that riches, whereof *Juno* was goddesse, are maintained and got by Navigation. 6. *Oceanus* was a great friend to *Prometheus*, for hee was a wise man and provident, and a good Astronomer; they that would finde the Sea favourable to them, had neede be wise, and provident, and observant of the fitt time of Navigation; and be skillfull in Astronomie and Geographie too, to know the Rocks, Quick-sands, Shelves, Shoares, and Courses of the Tides; hee that in this is not *Prometheus*, will prove *Epimetheus*, and repent him of his Navigation; which *Palinurus* knew when he checks *Morphus*, *Aen.* 5. for counselling him to fall asleepe, being in a dangerous Sea betweene *Sicilie* and *Italy*:

Mene salis placidi vultum, fluctusque quietos

Ignorare jubes? mene huic considerare maestro?

7. *Neptunus*, *Oceanus*, *Nereus*, *Terbys*, *Glaucus*, *Thetis*, *Triton*, *Phorcus*, *Proteus*, and divers others mentioned in Poets, are but different names of the same thing, to wit the Sea. *Nereus*, *Thetis*, *Proteus*, are said to transforme themselves into divers shapes, to signifie, as I thinke, the divers colours of the Sea water, which sometimes lookes greene, therefore they gave the *Nereides* greene haire, *Virides Nereidum comae*; sometimes white, there *Terbys* is painted with gray haire, and a white garment, and partly also to intimate the Antiquity of Navigation, and partly, as I suppose

suppose, the caves and seares of Sea-men; for *Carula* is the Sea; and Sea-men become sooner gray-hayred than others: the Sea-water also lookes sometimes blue, therefore the Seas are called *Carula* by the Poets; and the word *Glaucus*, which was the Sea god, signifieth the blue colour, and *Tibris* is described by *Virgil* in a blue vaile or mantle;

— *Eum glauco velabat amictu* Carbasius: —

Sometimes also the Sea-water will looke red, as in a storme. And sometimes blacke: an Epithite often given to the Sea by the Greck Poets. Or else this transforming of the Sea gods into so many shapes, may signifie the divers faces of the Sea: for sometimes it lookes with a smiling countenance in calmes; sometimes it frownes, as in stormes, and roares like a Lyon; hence,

Omnia transformat sese in miracula rerum,

Ignemque horribilemque feram, fluviosque liquentes.

8. *Proteus* was king of Egypt, who used to have in his scutcheons and ensignes, sometimes the figure of a Lyon, sometimes of a Bull, or of a Tyger, or of a Dragon, or of Fire; hence arose the fiction of *Proteus* transforming himself into divers shapes,

Fiet enim subito Spu horridus, atque Tigris,

Squamosusque Draco, & salua cervice Leona.

And by this is represented a wise Prince, who ought to accommodate himself to all changes and occasions, and to use his government accordingly; for there is nothing here perpetual; and sometimes as occasions, and times, and mens dispositions alter, so must also government both in Church and State. That French king was too much like *Proteus*, who would have his Son learn no more latine then this: *qui nescit dissimulare, nescit imperare.* 9. *Proteus* was a wise man, and a Prophet, who foreknew future things:

Qua sunt, qua faciunt, qua mox ventura trahantur.

in this he was the type of a ship-master, who ought to be skilfull

skillfull in the weather, and in those things which belong to his Art of Navigation, and withall to have a foresight in the changes of the weather; for want of which knowledge and providence, many ships are cast away. 10. *Proteus* never playd his part so much as now a dayes; if you look upon mens opinions both in Religion and other things, into what multitudes of shapes is Religion now turned? if you look upon mens garments, into what monstrous shapes do men turne their bodies almost every moneth? if you look upon Sophisters in their disputes, what windings, turnings, and intrical changings of words and propositions shall you find, that you know not where to hold them?

Tot varia illudant species, totque ora ferarum.

Truth was never changed into so many shapes as now, for every fond opinion is taken up and maintained for truth; but the more opinions prevail, the more should wise men lay hold on truth, and hold her fast, till she return to her owne shape. 11. *Tethys* was the wife of *Oceanus*, perhaps they meant by *Tethys* the Mediterranean Sea and other bayes, which were so united to the Ocean, as man and wife; by which union the Mediterranean abounds with Fishes, and so do the other bayes or armes of the Sea. 12. *Thetis* was also the Sea, and married to *Peleus*, because perhaps he was much addicted to Navigation: in their marriage all the gods were present except the goddess *Discord*: it were happy if she were absent from all other marriages. 13. *Glaucus* was a Fisherman, who in winter had a way to catch Fish, which others had not; he was also an excellent swimmer and diver under water: being at last drowned or devoured by some great fish, he was by superstitious people held for a Sea-god; from such weak and foolish beginnings hath idolatry received its increase: so *Phorcus* king of *Sardinia* being drowned by *Atlas* in a Naval fight, was by his people made a Sea-god; in like manner *Ino* who was called also *Leucothea*, and *Matuta*, being both drowned, were made Sea-gods;

Gods so was *Palemon* or *Portunus* being a mortall man and buried in *Isthmus*, made a God after his death. This custome the Romans borrowed in deifying of their Emperours after death, and the Papists in canonizing of their saints. 14. *Triton* is most commonly taken for a Sea monster having the upper parts like those of a man, but the lower parts like a fish; which they made also a Sea God, because of his monstrous, and unusuall shape; but rather thinke, that by *Triton* is meant the sea, in whose upper parts or superficies men use to trade, in the lower parts fishes have their abode, and perhapps from hence arose the fable of *Tritons* Monstrous Shape. 15. By *Matuta* or *Matutina* may be meant the morning, by *Palemon*, which is from *παλλω* to shake is meant the winde which is *Matutis* sonne because it is raised by the morning sun; these are laid to fall into the sea, and to be made sea gods, because of the power which the sun and winde have over the sea.

OEDIPUS See **SPHINX.**

OREADES See **NYMPHES.**

ORION.

HEE was the son of *Hyreus* begot of the *Vrine* of *Jupiter*, *Mercur*e and *Neptun*e when they pissed in the *ore* hide, with the flesh of which these three gods were feasted by *Hyreus*; for he being childlesse obtained this for a reward of his hospitality; for after the hide was buried by their command ten moneths in the *gyward*, *Vrion* was borne, so called from the *Vrin*, but afterward, he was named *Orion*, he proved an excellent hunter, and was *Dianas* companion, but for bragging too much of his skill, was killed by a *Scorpion*, and after that placed among the *Stars*.

The INTERPRETER.

O Orion is a constellation consisting of seventeen stars, whereof seven of them are very bright, therefore *Vergil* girds him with gold: *armatusque aureo circumspicitur* Orion, this constellation ariseth in the winter at which time great stormes are raised and much rain falls, therefore in respect of the darknes of the aire which *Orion* raiseth by raising such quantitie of vapours and cloudes, of which stormes, rain, and thunder are ingendered, he is said by *Seneca* to affright the gods *terret Orion Deos* and perhaps he was said to be begot of the gods *Vine*, because abundance of raine falls by his influence; hence he is called *Nimbosus, Agrosus, Pluviosus* Orion, by the Prince of Poets. He is said to be killed by *Diana's* arrows *Diana virginitatis immixtus sanguine*, because when the moone shines bright in the full, his stargres are scarce scene, others write, that he was slain by the *Scorpion*, because when this riseth the other falls and is hid. 2. Orion may be the type of an excellent governour, who for his justice and authoritie is begot of *Jupiter*; for his eloquence of *Mercury*; for his skilful horsemanship and navigation of *Nepenthe*; the men of excellent parts and eminent vertues are called the sons of the gods; therefore he was rewarded by all the three gods; by *Jupiter* with a place among the stars, by *Mercury* with skill on the harpe, by *Nepenthe* with valne in his body, that he could walke through the sea.

— *quam mox hinc Orion*

*Cum pede vadit medii per maxima Nervi
Stagna etiam scindens humero supercilio vadas*

3. Orion for ravishing of *Meops* the daughter of *Orion* lost his eyes, by the same *Orion*; and for his pride and bragging of his skill, was killed by *Diana*, thus we see

that

that lust and pride seldom goe unpunished. 4. *Orion* recovered his sight by *Vulcan*'s helpe in counselling and conducting him through the sea to the East, towards the sun; wee shall never recover our spirituall eye sight which wee lost by our spirituall fornications, but by the serie zeale of the spirit conducting us through the sea of repentance, to Christ the sun of righteousness. 5. Some in steed of *Mercury* make *Apollo* one of *Orion*'s fathers: by which I thinke is meant that by the naturall heat of the seede, which they called the *Vrine* of the gods, and the radicall moysture thereof, and the influence of heaven, every generation is effected in this inferiour world, for *Jupiter* is the heaven, *Apollo* the naturall heat, and *Neptune* the radicall moysture. 6. *Hyreus* for his hospitallie in entertaining the gods lost not his reward, neither shall they that entertain Christ in his Ministers and poore members. 7. By *Orion* may be meant the vapours which are extracted out of the sea by the Suns heat; and the Heavens influence, for these three are the parents of *Orion*; or the vapours there obscuring the light of the moone was expressed by *Orion*'s assaunting of *Diana*, who by her arrowes killed him, because the moone by her light and influence oftentimes dispells and consumes these vapours. 8. Blind *Orion* carried *Ceclasion* on his shoulders by whom he was directed and guided towards the Sun, even so the blind Church of *Rome* carried the Protestant Church even in the time of her greatest blindness, upon her large shoulders; who was directed by the Protestants in all ages towards Christ; but she would not goe, and in this her condition was worle then that of *Orion*, for he followed his director, and received his sight; but she persecuted and killed her directors, and continued yet in blindness. If yee aske then where the Protestant Church was before *Luther*, I answer, upon the shoulders

of blind Orion, or of the Romish Church, directing her to the sun of righteousness.

ORPHEUS.

HE was the son of Apollo and Calliope, who by the sweetnesses of his musick caused birds and beasts, stones and trees to follow him: Having lost his wife Euridice who running away from Aristaeus was stung to death by a Serpent he went downe to hell to bring her backe; who by his harpe so charmed Pluto and Proserpina that they suffered her to depart thence with him; on condition that he should not looke backe, till he were quite out of hell; but he did looke back and so he went without her; the-efore in discontent he dissuaded all men from marriage, which caused the Thracian women to teare him to peeces.

The INTERPRETER.

I Think by this fiction may be meant the force and power of Magick; for Orpheus by witchcraft and spells brought up the image, shadow, or representation of his wife, out of the grave, as the witch of Endor did raise Samuels body, or shadow rather. 2. Euridice signifieth justice and equitie, to which Orpheus, that is Princes and Magistrates ought to be married; if this be stung to death as oftentimes it is by the serpent of warr; the Prince by the Melodious harmonic of peace and concord, must bring it back again. 3. Great was the love of Orpheus to his wife that would venture himselfe downe to hell to recover her, what a shame is it for any Christian, so to hate his wife as to wish her rather in hell then to take the paines to fetch her thence. 4. Ministers ought to be like Orpheus when any soule of their flock to which they are spiritual-

ly married, is by despaire or any calamitie, as it were, sunk downe into hell; they should by the melodious harmonie of the sweet tuned harpe of Gods word, call them back from thence, and raise them up againe. 5. *Orpheus* did too much bewaile the death of his *Euridice*; but so must not wee that are Christians; wee may be sorry for the departure of our friends, but not mourne like those that are without hope; *nec siccis sint oculi nec flum.* 6. Whilst *Euridice* was running away from *Aristeus* shee was stung by a Serpent, *Aristeus* signifieth a good or just man; they that shun the companie of good and just men shall be a prey for the Serpent, even that red dragon the Devill. 7. *Orpheus* his harpe was said to be carrieo by water from *Thrace* to the Isle *Lesbos*, by which was signified that the Islanders gave themselves to the study of musick and Poetrie, after *Orpheus* was killed in *Thrace*. 8. The same harpe of *Orpheus* when it was handled by him, charmed the beasts, and tamed their wild nature; but being handled by *Nemthus* King *Pittacus* his sonne in *Lesbos*, so enraged the dogges that they flew upon him, and tore him. By this wee see what different effects one and the same thing can produce, being used or abused, and how by the same harpe of Gods word some are tamed, others enraged; some saved, some damned; to some it is the favour of life, to others of death; the Apostles that by the harpe of the Gospell tamed thousands of wilde Gentiles, who were no better then brute beasts, by the same harpe, so enraged the dogged natures of persecuting tyrants that they proved worse then wolves and beares. 9. The reason why the body of *Orpheus* was torne in peeces, was because he dissuaded marriage; the reason why the mysticall body of Christs Church is torne into so many factions, is because the Pope inhibited marriage in the Clergie. 10. By *Orpheus* charming of stonies trees, birds

and beasts with his musick, is meant how Governours at first by their wildome and eloquence did bring rude and ignorant people, *Gentis indocile, et dispersum moribus altis*, to civillie, and religion, and to submit themselves to wholesome lawes, forsaking their wilde custames. 11. *Orpheus* for want of moderation in his affection to his wife in that he could not forbear looking back upon her, though a little while, albeit he was prohibited, brought destruction on his *Euridice*, and sorrow on himselfe; by this wee are taught how dangerous a thing impotencie in love is, by which many otherwaies, good men have brought misery on themselves and others. 12. *Orpheus* was an Astrologer who first taught the Grecians that knowledge mystically, by shewing the motion, harmonic, and order that was among the seven planets, by his harpe, that had seven strings as *Lucian* sheweth, for which cause they placed his harpe among the stars about which is the Lion, Bull, and other creature which gave occasion to this fiction of *Orpheus*, his charming of beasts with his harpe. To his knowledge of the seven planets *Pythagoras* alludes, when he gives him in the Elysian fields a seven stringed harpe; *Obloquatur numero discrimina vocum*. 13. *Orpheus* was the first that brought into Greece, the mad *Bachanalls*, or *Orgies*, in which he was torne himselfe; by which wee see how many are undone by their owne inventions; then, how dangerous it is to bring in new ceremonies or Religions into a state; besides, what bloodie effects proceed of drunken meetings. 14. Christ is the true *Orpheus* who by the sweetnes and force of his Evangelicall musick caused the Gentiles who before were stocks and stones in knowledge, and no better then beasts in religion to follow after him; it was he onely who went downe to hell, to recover the Church his spouse who had lost herselfe.

selfe by running away from *Aristeus*, even goodnesse is
 selfe, and delighting her selfe among the grasse and flowers
 of pleasure, was slung by that old Serpent the Devill.
 What was in vaine attempted by *Orpheus*, was truly per-
 formed by our Saviour, for he above hath delivered
 our soules from the nethermost hell; and at last was he
 torne with whips, and thornes, and peirced with nailes
 and a speare upon the crosse for our transgressions.

PALLAS See MINERVA.



CHAP. XIII.

P

PAN, FAUNUS, SYLVANUS,
SILENUS, SATYRI, &c.

HEE was the god of shepherds ; and finder out of the pipe or cornet, red faced, horned like an ox, footed like a goat's rough and hairy on his thighs and legs.

The INTERPRETER.

BY Pan may be meant the universe as the word *παν* sheweth ; therefore they fained him to be begot of the seed of all *Penelopes* woers, because the world is composed of the seeds of all things, as the poet sheweth.

— *Magnum per inane collecta
Semina terrarumque, animaeque, undaeque sacrum,*

Et

Et siquid; simul lenis — his red face is to shew the colour of the heaven, his long beard signified the masculine vertue of the fire and aire, in the production of things, he wore the spotted skin of a red deere, to represent the starrie heaven, his rough and hairie thighs and legges, signified the roughnesse of the earth, with rocks, trees, bushes, hearbes; by his sheepeheards crooke in one hand may be meant that providence by which the world is guided; by the seven pipes in his other hand is meant the harmonious motion of the seven planets; he is painted also with winges to shew the swiftnesse of the heavens motion. 2. By *Pan* some understand the Sun, for his hornes signifie the sun beames; and his crooked staffe may shew the Suns oblique motion in the Zodiack, his long beard represents his beames which he casteth downwards, as the hornes, his beames which he darteth upward; with these he illuminates, the upper regions, with those, the lower. His winges shew his swift motion; he is painted with a flowrie or branched garment, to represent how the earth is cloathed with flowres at his approach; he is the God of mountaines, woodes, and groves, because in such places he was first worshipped; and he is called the God of sheepeheards, because they first admired the Suns motion, power, and beautie, and so gave him divine honours; or because sheepeheards being still abroad with their flocks, stand most in need of his light and heat; he was chiefly worshipped by the *Arcadians*, *Pan deus Arcadie*, because that Country most aboundeth in sheepeheards, who called him the Lord of the woodes, or of the universe rather, and because *Pan* was said to drive away wolves, that they might not hurt the flocks; he was called *Pan Lycæus* and to him was erected the lupercall at *Rome*, and those festivitie called *Lupercalia*; and not onely *Pan* but *Jupiter* also was called *Lycæus* perhaps

perhaps by both names, they meant but one God. And in the same place to wit in *Lycaonia* a hill of *Arca-
dia* *Bacchus* also was worshipped with *Pan* and *Jupiter*; *Evan-
der* I finde brought this *Pan*-worship into *Italia* from *Ar-
cadia* his Countrey. 3. *Pan* was much given to lust and ve-
nerie, therefore they saine that he was begot of *Mortua*
in the forme of a goat, and that he had the horns, beard,
hairyneffe, and cloven foote of a goat, perhaps they
might signifie that the *Sun* whom they meant by *Pan*,
with his heat and influence being temperat, stirs up ve-
nerie, and desire of procreation in all sensitive creatures,
namely in the Spring, when he commeth towards us, and
his heat is moderat; then as the Poet saith all sensitive
creatures feeling him, *is furias ignemque ruunt*. 4. He fell
in love with the Nymph *Syrinx*, and the Nymph *Eccho*,
Syrinx running from him was turned into a cane by which
they signified that *Bacchus* was the first inventor of the
pipe or whistle, which he made of canes; and delightful
most in that musick, and his falling in love with *Eccho*, we
to shew, how shepheards who lived in woodes and caves,
(where the greatest *Ecchoes* are most commonly,) tooke
delight to heare the resounding of their musick. 5. *Pan*
and *Bacchus* were constant companions, and they two
subdued the *Indians*, to shew I thinke, that wine and mu-
sick agree well together in cheering up of the hearts and
drooping spirits of men, and wee know that many men,
besides *Indians* are subdued by wine and musick daily. 6.
Pan invented the trumpet or cornet for warre; by the
sound of which the *Persians* army was so affrighted, not
being acquainted with that sound before, that they ran
all away; hence arose the laying of *Panick* terrors, when
we speake of sudden feares; with such a feare were the *Gal-
les*, under *Brennus* affrighted when they came to spoile *A-
pollons* Temple; and because cattle are often times sudden-
ly

affrighted, the cause being unknowne, the shepheards
 ascribed this feare to *Pan*. 7. The *Arcadians* maintained
 a perpetuall fire in the Temple of *Pan*, by which they sig-
 nified that *Pan* was the Sun, the fountaine of heat and
 light; or else that the naturall heat of the body is the
 main cause of salacitie or venerie, of which *Pan* was the
 type; and because wine excites lust, and seldom doe wine
 and venerie part companie therefore they made *Bacchus*
 the companion of *Pan*, and of the *Satyrs*; and old *Silenus*
 the father of the *Satyrs* is alwayes described drunke,
Nichero in flatus uenis ut semper Latet & gressus atrox, some-
 what *cautharus* also, and still with a cup of wine in his
 hand; and so shew that lust or wantonnesse consisteth not
 onely in heat, but also in moisture, they fained that
Pan has the Nymphes for his nurses, and not onely was
Pan himselfe worshipped among the Greekes, but the
 goat also whose Sonne he was, and whose shape and na-
 ture he so much resembled was held in great veneration
 among them: And because Sea men are most salacious
 and so are such as feede most on fish, perhaps for this
 cause they fained that *Pan* was the god of Fisher-men. 8.
Pan is said to be in love with the moone, because Fisher-
 men, and shepheards who have occasion to be abroad
 much in the night, stand much in neede of the moone-
 light, with which they are most delighted. Or if by
Pan we mean the Sun, then he is said to be in love with
 the Moone, because of their monethly conjunction. 9.
 I suppose *Pan* might be some great man among the Gre-
 cians as *Pausanias*, among the Latins, but of a deformed
 shape, or in some thing resembling a goat; such defor-
 med men were called *Argipanes*; there are too many of
 these now, not resembling goats so much in their shapes,
 as in their qualities; suffering themselves as they write
 of *Pan*, to be overcome by *Cupid*, and to be enslaved to
 their

their owne lusts and affections. 10. By the *Satyres*, they meant country clownes or deformed haire men, given to dancing, drinking, and wenching, who when they grew old and sottish, they were called *Silens*; and are painted riding on an asse, to shew that their gowtie feete are not able to carrie them, but are beholding to the asse as wise as themselves; and more deserving doubtlesse, or else they would not have placed the asse that carried olde bald pated, flat nosed, pot bellied *Silenus* (for so *Lacian* describes him) among the starres; what shame and madnes was it for the Gentiles to make gods of such deformed creatures. 11. I beleeve *Silenus* was one who in his youth delighted much in planting and dressing of vineyards; therefore I thinke it is, that he was made foster Father to *Bacchus*; for which kindnesse *Bacchus* cherished him in his old age; for wine moderately taken is a cherisher and comforter of old age, and he deserves to drinke wines when he is old, who will take the paines to plant them while he is young. 12. *Faunus* also is one of their country gods so called from *Fando* speaking or prophesying; and his wife was called *Fatua*, from prophesying, hence all that foretell future things, are called *Fatuarii*; and *Fatui* are such as speake in confidently: in all country places where ther is an eecho, ther the *Faunes* and *Satyres* were said to dwell; and that disease which is called *Ephialtes* by the Greekes, by us the night mare, was thought to be sent by these *Fauni*; *Plinius* calls this disease *Faunorum ludibrium*. 13. *Sylvanus* the god of woodes the sonne of *Faunus* and brother to *Stercorinus* the god of dung; for he that taught men first to enrich their grounds with dung, was also deified, he is called in Greeke *Θεός ῥῆς ὑλης* the god of matter; for wood or timber is so called, and in Latine *materia*, is wood fit for timbes, he is called by *Horace* *tutor finium* the tutelar

their god of country bounds ; perhaps because that
 therefore countries were bounded by woods and by them
 separated one from an other.

ANDORA See PROMETHEVS.

PARGA

PARCÆ.

T Hese were the three fatall Sisters, to wit, Clotho, Lachesis, and Atropos; the daughters of Iupiter and Themis, or as others say of hell and night; the one holds a distaffe, the other draweth out the thred, and the third cuts it off.

The INTERPRETOUR.

1. **B** Y these three Sisters may be meant the threefold state of man in this world.

1. Of his birth, therefore they are called *Parcie a partu*.

2. Of the continuance of his life.

3. Of his death, hence one of them was called *Nona*, because man is brought forth the ninth moneth; the 2, *Decima*, because man lives ten times ten yeares, for a 100. yeares make up the ordinarie time of the most healthie mans life that is; which number notwithstanding few attain; but fewer exceede. The 3 was *Morta* called also *Atropos*, for from the privation to the habit, from death to life there is no returning by the course of nature; *Lachesis* draws out the thred, *Clotho* wraps it about the spindle, *Atropos* cuts it off.

2. By these three Sisters, they signified the three differences of time; *Atropos* is the time past, which cannot be revoked; *Clotho* the time present, *Lachesis* the time to come.

3. By these three Sisters called also fates or destinies, they

they signified the secret decrees of God, concerning mans birth, life and death, therefore they made them the daughters of *Jupiter* and *Themis* or Justice, because nothing befalls to us in this life but by the decree of God, grounded on his justice; and because we should not pry too much into these decrees, they fained these three Sisters to dwell in a darke cave, and to be the daughters of night, and of *Erebus*, because his judgments are a bottomlesse deepe, how unsearchable are they, and his wayes past finding out: and because his decrees are immutable, therefore they made the fates, the daughters of necessitie, into whose Temple at Corinth it was not lawfull for any man to enter; intimating as I conceive, that no man ought to search into the secret decrees of God.

4. They write that there was such union and agreement betwene these three Sisters, that they never differed or fell out. I thinke by this they meant, that Gods decrees how ever they may seeme to be repugnant sometimes, yet they are not so indeed, but keepe an admirable correspondencie with each other, and an harmonious concord, which may be signified by the musicall harmonie which these *Parcae* kept in Singing together.

5. They write that these three Sisters were clothed in white, and wore crownes on their heads, and held fast an Adamantin distaffe, reaching from one end of the world to the other. By this I conjecture they meant the innocencie and candor of Gods decrees; their dominion and rule over all created things, their stabilitie, soliditie, perpetuities, and extent over all the world.

6. I read that these Sisters are called *Jupiters Scribes*, and that they were winged, and waited upon *Pluto* in hell; what can this else meane, but that by the
divine

divine decrees we know as it were by writing, the will of God; and that the same decrees extend even to the punishing of the wicked in hell; and that the execution of them is swift, and comes flying with nimble wings upon the workers of iniquitie.

27. The Gentiles understood neither the nature of God, nor his decrees when they subjected *Jupiter* himselfe to them, and made their Gods unable to alter their fates; we know that God in his nature is unchangeable, but yet his decrees are alterable, for what he decreed against *Niniveh* and *Ezechiab* was changed. 'Tis true it is not in the power of man or Angells to alter them *non sollicita possunt cura mutare rati stamina fusi*, but God is omnipotent and a free agent, and immutabilitie is the Attribute of his essence, not of his decrees; therefore the doctrine of *Seneca* is Stoicall not Christian; *non illis deesse licet, quæ nexa sunt cunctis causis.*

PENELOPE.

PENELOPE.

She was the daughter of Icarus and Peritza; the wife of Vlysses, who continued chaste twenty yeares together in her husbands absence, neither could she be drawn by her many wooers to violat her coniugal faith.

The INTERPRETER.

She was at first called *Armen* that is rejected, because her parents slighted and cast her off, for *ἀρμόνη* is to deny or reject; but afterward shee was called *Penelope*, from the gennies or turkie heans named *Meliagrides* and *Penelopes*; for they fed her being an infant and exposed by her father into the sea in a vessell. Here we have a notable example of Gods providence, who when father and mother forsakes us takes us up, and cheere- nisheth us; and especially is his goodnesse seene towards infants who cannot helpe themselves, as may be seen in *Moyse* when he was cast into the river; and many others mentioned in prophane stories.

1. The reason why *Icarus* rejected his daughter was because he misunderstood the Oracle, which told him that she should be *ἄρμος* the modestie and glory of women, whereas he thought shee should be the disgrace and shame of women, thus we see how all mischeife in the world comes by false interpretations of Gods oracles in Scripture and misunderstandings in divinitie.

3. *Ulysses*, a man commended for his prudence, married

ried with *Penelope* the rare patterne of chastity and continence ; to shew how well these agree, for wisdom and lust will never accord ; because lust or veneric is madnesse or follie as the word shewes ἀφροδίστη ἀπορῶν.

4. Though *Icarius* with prayers and teares intreated *Penelope* to stay with him in *Lacedemon*, rather then to goe to *Ithaca* with *Plysses*, yet she preferred the dangers and troubles of the Sea, and a strange barren country, to her owne home, and her husband to her father ; by which we see how the woman must forsake Father and Mother, and cleave to her Husband ; and much more must every soule married to Christ, who is the wisdom of the Father, forsake kindred, riches, honours, ease, and all to follow after him.

5. *Icarius* would not bestow his daughter but upon a man that did excell both in wisdom and vertue ; I with all Parents did aime at this in matching their daughters, and not at wealth altogether ; which too many doe by which meanes many good women are undone and divers unhappy effects succeed upon such marriages.

6. In *Penelope* we have an excellent example of conjugall faith and chastitie ; let all women learne of her to be loyall, faithfull, and constant to their Husbands in their absence, and to keepe the conjugall oath and vowe.

7. *Penelope* put off her importunat suitors by undoing her cloath by night, which she made by day ; for so she promised that when her worke was at an end, she would marrie ; by this we see how needfull it is for women to be imployed, no meanes so fit to preserve modestie as labour and imployments ; whereas idlenesse is the diuells pillow, and the cause of so many whoredomes *otia si totas perire Cupidinis arcus* ; as the Poet : sheweth in *Argysus*, asking the cause of his adulterie, answers, that he was idle, *desidiosus erat*.

8. There is no vertue that becomes a woman so much as modestie, which *Penelope* expressed, when being solicited by her Father to stay with him; and *Vlysses* leaving it to her choyce, whether she would stay at home with her Father, or follow her Husband; answered nothing, but covered her head with a vaile; by which her Father knew her meaning, that she desired to follow her Husband; in memorie of which fact, in the same place, the image of God modestie was erected; if once a woman cast off that raile of modestie, she is lost; *Cui perijt pudor, illam ego perisse puto.*

9. When *Eurynome* in *Homer* adviseth *Penelope* to wash her body, to anoint it, and to put on better garments, and to leave off her sad life; she refused it; as things not becomming her modestie, nor fitting that she should use any meanes whereby she might looke pleasing in the sight of her wouers; how much doe the women of this age differ from *Penelope*, who spend most of their time in washing, painting, and trimming of themselves; *dum moliantur, dum ornantur amissæ est*, by this they shew not onely their pride and leuitie, but by such baits they draw inconsiderat men to lust and vanitie.

10. Though *Penelope* had many importunat Suitors and her husband stayed away twenty yeares from her, yet she continued constant, and at last was delivered by her Husbands comming home, who killed all these Suitors: even so, though wee have many Suitors, the divell, the world, the flesh, or lusts and desires; yet we must not hearken to them, but be constant to the end, and faithfull to our Husband Christ, who though he hath bin long from us, yet will returne at last, in an hower when they thinke not and will slay all our enemies, and give them their portion with hypocrits.

PERSEUS.

HE was begot of Iupiter and Danae whilst she was inclosed in the brazen tower; Iupiter transforming himself into a golden shewer, and so falling into her bosome, when Acrisius Danaes Father heard this, he exposed both his daughter and her sonne, in a chest to the Sea, who were saved by a fisher man; afterward Perseus overcame the Gorgones, and cutt off Medusa's head; and delivered Andromeda, King Cepheus his daughter from the Sea monster; after diverse other brave exploits, he was placed among the starres.

The INTERPRITER.

1. **P**erseus is called the son of *Jupiter* because he was an excellent man, and had done great and brave exploits in subduing the *Gorgones*, either wild beasts, or cruell women in *Africa*; in warring with the *Ethiopians*; in rescuing of *Andromeda*; in subduing the Kingdome of the *Argivi*; in erecting a Colledge or Schoole in *Helicon*, for which fact he was said to be placed among the starres, that is extolled by mens praises unto the starres.

2. In that *Iupiter* in the forme of gold getts within *Danaes* brazen tower; we see that no place is so strong to hold out, where ther is a golden key to open the gates, or a golden ram to batter the walles; wherefore it was said that *Philip* of *Macedon* subdued more townes with his gold, then with his sword.

3. *Perseus* was sayd to be begot of gold; either because
perhapp

perhaps his haire was yellow and of the colour of gold or because his Mother was hired for gold to prostitute her body to *Jupiter*, or because his parents left him great store of wealth and gold; which is as it were a second Parents; for poore Parents bestow on their Children but the life of nature, rich Parents bestow on their sonnes, the life of honour, and worldly delights; for the life of a poore man in want is little better then death.

4. That *Jupiter* did fall into the lap of *Danae* in a golden showre is but a fable; yet it is most certaine that the Holy Ghost descends into the hearts of the faithfull, like a showre of raine, to make them bring forth the fruits of a good life, or spirituall Children to God.

5. When *Perseus* over came *Medusa*, and her *Gorgons* he covered his head with *Orcus* his helmet, by which he was made invisible, he that will overcome the world and the *Gorgones* of envie and malice must be content to live an obscure and private life; for no men are looper overcome by such, then they that live in publike and eminent places.

6. The *Gorgones* which *Perseus* killed, are thought to be the basilisks a kind of beasts in *Africa* alone, which kill with their ey called *Catoblepe*, because they looke still downward; they are described by *Mela*, *Plinie* and *Aelian*; if we will be like *Perseus*, good Souldiers indeed, and deserve a place among the starres with him, we must kill the *Gorgones* or *Catoblepe* within us, even those covetous affections that are still looking downward, and fastned on earth and earthly things.

7. *Perseus* was so brave and excellent a man, that not onely was he himselfe made a constellation; but like wife his wife *Andromeda*, his Father in law, *Cepheus*, and his Mother in law *Cassiopeia*, for his sake; by which we may see, how one worthy person doth innoble a whole family.

8. *Perseus* could not obtain the fair *Andromeda*, untill he had first killed *Medusa*, and then the Sea monster: neither can we attain true content and happinesse, untill we have subdued the monsters of our lusts and affections.

9. Out of the droppe of blood which fell from *Medusae's* head, which *Perseus* cutt off, there arose multitudes of serpents in *Africa*; this may represent the nature of heresie, which when it is slain by the sword of truth, and of authority, yet out of it springs up new heresies, like so many serpents from the blood of *Medusae's* head.

10. Our blessed Saviour is the true *Perseus*, the sonne of the true God, and of a pure Virgin, exposed in his infancie, and all his life after to many dangers; he hath subdued all our spirituall *Gorgones*, and hath delivered the Church his faire spouse, from the Devill that great monster; who was ready to devoure her; at last having conquered all his enemies, he hath ascended into glory, and there hath prepared a place for his *Andromeda* the Church.

PHAETON

PHAETON.

H *was the Sonne of Sol and Clymene, who taking occasion by his Fathers rash promise, intreated and obtained of him leave to guide his chariot for one day; but for want of strength and experience in him, the horses grew unruly, and ran so near the earth, that had not Iupiter struck him downe with his thunder bolt, the earth had bin burned up.*

The INTERPRETER.

1. **B**Y *Phaeton* may be meant some fierie exhalation or comet, which being near the earth, caused a great heat siccitie, or conflagration for ~~passing~~ *passing* signifieth burning, and ~~passing~~ to manifest or make cleare.
2. *Phaeton* was an Astronomer, who spent much time in observing the course and motion of the Sun, therefore was called his Sonne, but dying before he could bring his observations to perfection, was said to be killed by Jupiters thunder, for even the naturall death of a young man seems to be violent.
3. *Sol* begot *Phaeton* of the Nymph *Clymene*, which is from *κλυειν* to overflow; by this is intimated, that of the heat of the Sun and of moisture, fruits are ingendred, which from their appearance or shooting out of the earth and tree, are called *Phaeton* from ~~passing~~ *passing* appearing; at which time when the sun is very hot, the trees also send out amber or gum; which is expressed by *Phaetons* sisters converted into trees, whose teares are turned into amber.
4. He is said to be drowned in the river *Eridanus*, because commonly after great heat and siccitie, follow great floods and inundations of water; or else because when the constellation *Eridanus*

riseth, heat is abated, and great raines follow. 4. By young
 and rash *Phaeton* we see, how dangerous a thing it is for a
 common wealth to be ruled by young, and rash heads, or
 such as want experience and judgement, a conflagration
 in that state must needs follow; therefore *Rome* made an-
 tient men called therefore *Senators* to be their rulers,
 and not young men; they knew by experience at *Canus*
 what odds were betweene young rash *Flaminius*, and old
 stayed *Fabius*, *qui cunctando restituit rem*, an old mans sha-
 dow is better then a young mans strength, *teneritas floren-
 tis aetatis prudentia Senectutis*. 9. *Phaeton* presumed too
 much upon his birth thinking that he was able enough to
 rule that charriot of his Father *Phaëbus*, he being his owne
 Sonne; tis madnesse to presume too much upon our birth
 and gentrie; many men being puffed up with such arro-
 gant thoughts, have undone themselves and others. The
 ruling of men, or guiding of a Kingdom, is *ars artem*, and
 a worke of no lesse difficulty then the ruling of *Phaëbus* his
 charriot; if we consider the obloquies, envie, feares, and
 dangers to which rulers are subject; if we consider the uo-
 rule and head strong multitude, whose heads are not ea-
 sily kept in by the curb and bit of authoritie, no more
 then the Sunnes horses were by *Phaëtons* strength; if we
 consider the multitudes of Scorpions, Lions, Bulls and
 other wild beasts, that is ferce and cruell natures, where-
 of ther be more in the state among men, then in the
 heaven among the starres; if we consider how much wise-
 dome and moderation is required in a governour, who
 must neither use too much his authority, for that is to
 mount too high; nor must he be too gentle and familiar,
 or use too much lenitie, for that is to fall too low. 8. By
Phaëbus we see how dangerous a thing it is in Princes to
 make rash and inconsiderat vowes and promites; which
 if they tend to the hurt or detriment of their subjects,
 ought

ought rather to be broken then kept; if *Phaon* had either not promised; or not performed what he promised, neither had the earth been burned, nor his Sonne drowned. 9. Let younger men learne by *Phaon*'s example not to trust too much to their owne heads; but to be advised and ruled by their elders, especially their Parents, to whom they owe obedience; for want of which, they fall into many inconveniences, and are sorely punished for their temeritie. 10. In that *Phaon*'s Sisters were turned into trees; we are taught to use moderation in mourning for the loss of our friends; for too much sorrow makes men stupid and senselesse, and unfit to serve either God, or the country; such are rather trees then men; for the like excess in mourning, *Diomedes* his fellows were turned into Sea birds; and *Phaon*'s kinsman *Cygnus*, into a swan; men cease to be men, when their passions carrie them beyond the bounds of reason; as also by the conversion of *Diomedes* his fellows; and of *Cygnus*, may be learnt, that when great men, or Princes fall into any misfortune their fellows, friends, and kindred, become birds and fly away from them; this was *Iabs* case, *Darius* and many more; and such friends did King *Alexander* command to Sea Mewes that flew about his gally whilst he had meat to feed them, but when that was spent they flew away.

PLUTO

PLUTO PLUTUS.

HE was the Son of Saturn and Ops, the brother of Jupiter and Neptune, the god of Hell, and of riches, who ravished Proserpina, the daughter of Ceres, while she was gathering of flowers, and carried her away in his black coach to Hell.

The INTERPRETER.

1. **W**hen Saturn's three Sonnes shared his estate amongst them, hell by lot fell to *Pluto*, that is, some mines under ground of mettall, fell to his share, by which he grew rich, therefore was called the god of riches.

2. *Pluto* was Saturn's Son, the foster child of peace, the brother of *Jupiter*, *Juno* and *Neptune*, to shew that time, peace, a temperate climate, and aire, and likewise the Sea, and navigation are the cheife causes or occasions of riches.

3. As *Jupiter's* thunder bolt hath three poynts, *Neptunes* Scepter, three forkes, or teeth, so *Pluto's* dogge hath three heads, to shew that either of these three gods hath a threefold power, to wit in heaven, earth, and hell.

4. *Pluto* hath a three headed dogge to guard him, and keys also in his hand, to shew that rich men, are carefull to guard their wealth under many lockes and keys; and they want not their mastives to guard their houses; cen-

tum feratis limina portis addita, centenis sterrea claustra-
seris, custodesque canes, &c.

5. By *Pluto* may be understood the Sun, who is called the god of Wealth or *Plutus* because all wealth, as well that which is on the superficies of the earth, as also that which is in the bowells of it, is begot of the Suns light and influence.

6. He is called the god of hell, in relation to his being under the earth, when he shines among the Antipodes, who is said to ravish *Proserpina*, that is the seminall vertue which is in hearbs, trees, plants and corne, which in winter when the Sun is far from us, lieth hid in the bowells of the earth.

7. *Plutus* or *Pluto* is painted with wings when he goeth from us, but he halts, when he comes to us, to shew that wealth is slow in coming, but swift in departing; for it flies away with the wings of an eagle saith *Solomon*; again, wealth comes to good and conscionable men but slowly and halting; but to cheaters, extortioners, oppressors, liars, and perjurers wealth comes flying; his black horses come galloping to them.

8. *Pluto* as he is taken for death or the grave is blind, because death is no acceptor of persons; rich and poore, Kings and beggars, Philosophers and dunces are all a like to him, *diversae prisco natus ab Inacho nil interest, et infima de gente sub dio moreris, victima nil misceantis Orci*.

9. *Pluto* had a helmet called *Orci galea*, which whosoever wore, became invisible and free from danger, this was worne by *Minerva* when she fought against the Trojans, that shee might not be seene by *Mars*. I thinke by this helmet may be meant the grave, or coffin by which the dead are made invisible to us, and by it they are defended from the injuries of beasts and birds.

10. The Cypresse tree was dedicated to *Pluto*, and with
the

the leaves of it, he was wont to be crowned, to shew the nature of death; for as this tree being cut downe never buds or growes againe; so neither doe the dead rise againe, by the course of nature, therefore this tree was much used in funeralls; and chiefly because of its strong smell, fit to keepe off the stinck of the dead bodies while they were burning; of all the wealth that a rich man enjoys, this tree onely saith *Horace* shall accompanie him to his urne; *neque huius quas colit arborum te praevisas cupressus ulla brevem dominum sequatur*. Why *Pluto* head was crowned with *Narcissus*, I know no reason, but because of its strong smell, and because the seed thereof is black.

11. *Pluto* was called the god of the departed manes or ghosts, because he first found out the way of burying the dead, who before lay unburied, as also perhaps he found out the funerall obsequies or ceremonies of burials; with which onely *Plutus* or rich men are honoured; for the poore man is free from such vanities.

12. Tis not without cause that the same who is god of hell, is also god of riches; for the riches of gold and silver which wee so much sweet and labour for, are nere hell in the bowells of the earth; in ipsa sede maximum opes quarimus, saith *Plinius*; besides, covetous rich men, have a hell within them, if we looke upon their cares, and feares, their watchings, and toyle some labours, besides the checks of an evill conscience; so that *Pluto* is in *Plutus*, hell or *Orcus* hath his Throne in the rich mans mind, there is the three headed *Cerberus* continually barking, and the furies continually torturing of him, *suum quodque scelus agitat, amentiaque afficit, sua quemque fraud, et suus terror maxime vexat*.

13. Some make *Pluto* and *Plutus* different gods; and they will have *Plutus* to be the Sonne of *Iason* and *Ceres*, and

and he was more worshipped then any other god; *Ceres* is corn, and *Iason* from *Iadus* to hall, we know that plentiful crops make rich farmers; and the practise of Physick hath enriched many, *dat Galenus opes*, and I am sure no god is now held in so much veneration as wealth
ἄνθρωποι τιμῶσι μάλα in pratis pratum.

14. *Pluto* is called by *Homer* ἀμείλιχος implacable, ἀνίκητος unconquerable ἰχθυόεις most hatefull; both to shew the nature of death which is inexorable, and therefore hated of all, as also the qualitie of a rich miser, who is odious to all men, even to those that are nearest to him, *non usq. saluum te vult, non filia.*

15. They write that *Pluto* trembles when ther is any earth quake, fearing least the earth should cleave, and so let in the light upon him, which he hateth; *trepidant immisso lumine manes*; this expresseth the nature, of wicked men, who hate the light, because it manifesteth their workes; such delight in darkenesse rather then light; and such was our condition before regeneration, we delighted altogether in the workes of darkenesse, as *Pluto* did in black sacrifices, and night ceremonies for it was not lawfull to sacrifice to him by day, therefore *Aeneas* *Stagyio regi nocturnas inchoat aras.*

16. *Plutoes* attendants in hell are the three headed *Cerberus*, the three furies, the three harpies, and the three *Parcae* or fatall Sisters, these doe shew the company of rich misers, who by unlawfull meanes get wealth, they have within them a three headed dogge still barking, the three furies still raging, the three harpies still craving and snatching, and the three fatall Sisters measuring out his life; which oftentimes *Atropos* cuts off before they live out halfe their dayes.

17. To *Pluto* they give keys, by which he lockes the gates of hell, that none may returne thence; but they were deceived, tis onely Christ that hath the keyes of hell and of death; he openeth and no man shutteth, &c. he will open the adamantin gates of death in the last day for us, and hath already opened for himselfe, when he rose the third day, breaking through the bars of death; for it was impossible that the chains of death should detain him. who will see more of *Pluto* let him looke upon the word *Ceres*.

POLLUX *See* CASTOR.

POLYPHEMUS *See* CYCLOPES.

PRIAPUS

PRIAPUS.

HE was the Son of Bacchus, and Venus, begot by him, when he returned from the Indies, for then Venus fell in love with him, and crowned him with roses: but when she was brought to bed of Priapus, he was so deformed a child, because of Iuno's enchantments, that Venus slighted him; he was the God of Gardens.

The INTERPRETER.

1. **P**riapus is begot of Bacchus and Venus because wine and lust, are the maine causes of procreation.

2. Venus fell in love with Bacchus after his returne from the Indies; to wit, when he was idle; for while he was employed in his expedition against the enemy, he had no thoughts of Venus: this was Davids case when he fell in love with Bathsheba. Love is the employment of idle people, *otiosorum negotium*.

3. Bacchus returned a conqueror from India, but is conquered by Venus; he is indeede no conquerour, that cannot conquer himselfe; this was the case of Hercules, *plus tibi quam Iuno nocuit Venus*.

4. Bacchus is crowned with roses when Venus fell in love with him, to shew that sweet smells are provocatives to lust, especially the rose, which therefore was consecrated to Venus.

5. Priapus was a mishapen, deformed child; thus God doth often punish the inordinate lust of the Parents, with the deformitie of their children; and so they are punished for their Parents sins.

6. In *Juno* we see the malice of a woman that is jealous of her husband, she cares not what mischeife she doth so she may be revenged on her husband, because she knowes not how to be revenged upon *Bacchus*, *Iupiter* bastard Sonne, she doth what hurt she can to *Bacchus* his child.

7. *Priapus* was called the God of Gardens, because he was the Sonne of *Bacchus* that is of the Sun, and of *Venus*, that is of moysture, to shew that all trees, hearbs fruits and plants are ingendred and maintained by the Suns heat, and their radicall moysture.

8. In that *Venus* was ashamed of her owne child, we may see that how ever lust and other sins may seeme pleasing for the present, yet they bring forth in the end nothing but shame and confusion.

9. *Venus* tell in love with *Bacchus*, and so begot *Priapus*; it is a dangerous thing for women to love wine, the fruit thereof must needs be deformed, wine hath caused many a woman lay aside the vaile of modestie.

10. Some make *Priapus* the Sonne of the Nymph *Naiades* others of *Chion*, which signifieth snow, by which I beleve they meant, that moysture in summer, and snow in winter by keeping in the naturall heat of hearbs and plants, are the causes of fertilitie.

11. In that *Venus* forsooke her child, she represents the nature of a whoore, who proves an unnaturall mother, more regarding her owne filthie pleasures, then the welfare of her child. Other things may be here written of *Priapus*, but for modesties sake I forbear them, not thinking them worthie of Christian eares, and to use *Lactantius* words; *Priapum non deuido ne quid appareat risu dignum. l. 1. de falsa religion.*

PROMETHEUS.

HE was the sonne of Japetus and Themis, who having made a man of clay, by Minerva's helpe got up to heaven, and there he stole some fire from the Sunne, and with it put life into his man: for which Jupiter was angry, and sent Pandora with a box full of miseries and mischief, and withall bound Prometheus to the hill Caucasus, where he had his heart every day eaten up by an Eagle, and renewed again.

The INTERPRETER.

1. **B**Y Prometheus perhaps may be meant a wise Father, who begets a stupid and foolish Sonne, *adim & melle lumen*: such a father is fraughted with more griefes, then Pandora's boxe was with mischiefs, especially if his sonne be not bettered and spiritually enlivened by the Cœlestiall fire of wholesome admonitions, then is his fathers heart eate up by cares, as Prometheus heart was by the Eagle. 2. Prometheus perhaps was the first Statuary or Image maker; which expressed a man so to the life, as if he had animated it with Cœlestial fire; which Image gave occasion to Pandora's boxe of mischiefe to flye abroad: for it occasioned Idolatrie and the mischiefs that followed on it; and because God was highly offended at it, he hath oftentimes punished both the Image-makers and worshippers with cares, doubts, and feares, as receiving no comfort or satisfaction from their Images. 3. By Prometheus I thinke may be fully understood a wise Doctor, or spiritual Pastor, who animates men that are by nature but clay, with the Cœlestiall fire of divine truth, for which worke he is oftentimes rewarded by wicked men with Pandora's boxe of afflictions, and hath his heart continually eaten up with cares. 4. Prometheus might be an Astronomer, who continually looking

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ing on the Cœlestial fires, that is the starres, and observing the Sunnes motion upon *Caucasus*, was said to be tyed there, and to have his heart eate out by the Eagle of cares and study. (*ἄγροια*.) 5. By *Prometheus* the Gentiles might understand God himselfe, who by *Mimrus*, that is, by his wisdom made man of clay, and breathed in him the breath of life, which is the Cœlestiall fire they speake of; but *Jupiter*, that is God (for they gave him divers names) was angry; for so we read, that he repented he had made man, and layed upon him divers miseries, diseases, and cares, with which his heart is eate up in the day time, but is renewed by sleepe and rest in the night. 6. Some make an Historicall sence of this fiction, understanding a certaine King, in whose Countrey the River *Aquila*, so called from its swiftnesse, overflowed the whole Land; this caused great dearth and mortality amongst his Subjects, which was the occasion of his miseries and cares; but *Hercules* cut the River, and so was said to kill the Eagle, and freed both the Countrey of water, and the King of his cares. 7. *Adams* perfections may be here understood; for he was quickned by *Prometheus* (*προμηθεα*) that is Providence, and *Mimrus*, that is wisdom; and this Providence or *Prometheus* was the sourse of *Thomis*, that is, it was derived from his original justice; on him likewise was bestowed pardon, that is, all gifts or perfections: but as soone as he preferred the voice of the woman to the voice of God, of *Prometheus*, he became *Epimetheus*; he lost his wisdom, providence, and other perfections, and so by the event and wofull experience, he began to grow wise againe. 8. In that *Prometheus* fell into so many troubles and miseries by putting life into his man of clay, this may shew us that men begin to have their life full of cares and troubles, when they begin to have children; the man that lives a single life, is free from *Pandora's* boxe, and the devouring Eagle.

gle. 9. God is the true *Prometheus* saith *Tertullian*, *qui blasphemis lanceatur*; who having made man of clay, and having put an heavenly fire into him, he is worke used by him then *Prometheus* was by the Eagle; for the Eagle, not the man which he made, pickt his heart; but the man that God made, doth continually wound him with his stings and blasphemies. 10. Man may be called *Prometheus*, for he is of all sublunary creatures the most prudent and provident; and by a speciall providence of God he was created; Gods providence also is most of all steere in mans preservation, and no creature subject to the mischiefs of *Pandora's* boxe, and the Eagle of cares as man is; which is the reason that man in Hebrew is called *Enosh*, and miserable mortals by *Virgil* and *Homer*. 11. *Prometheus* was a Philosopher, who was said to steale fire from heaven; because he was a curious observer of Lightning, Comets, and other fiery meteors; and was the first that found out the use of fire among men, for which he was honoured after death with sacrifices, altars, and festivalls in which men did runne with light torches in the night; which custome also was observed in the forests of *Vulcan*, because he was the god of fire; and of *Ceres*, because she taught our first Ancesters *Prometheus* with torches. 12. The same fire that gave life to *Prometheus* his man, occasioned also burning Feavers, which destroy man: *Hor.*

Post ignem aetherea domo

Subdolum, macies, & nova Febrium

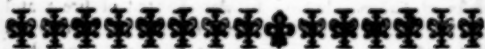
Tetra incubuit cohors.

thus the naturall heat preserves our life whilst it is temperate, but when it exceeds this temper, it destroyes our life. 13. *Prometheus* made up his man of the parts of other creatures; and so of their qualities also; intimating that man hath in him alone the evill qualities of all the beasts; the Foxes craftinesse, the Goats wanton-

ness, the Beares or Wolves cruelty ; the Lyons anger and fierceness : *pro omnibus animalibus homo est pessimum animal.* 14. *Lucian lib. de Satir.* writes that *Prometheus* was nailed to a Crosse on the hill *Caucasus*, where his heart was picked by an Eagle, onely for the love he carried to man ; I am sure our blessed Saviour who is the true *Prometheus* was nailed to the Crosse upon mount *Calvarie*, where his heart was divided by a launce, onely for the love that he bore to man when he was his enemy.

PROSERPINA, See CERES
and HECATE.

PROTEUS, see NEPTUNUS
and OCEANUS.



CHAP.



CHAP. XV.

R.

RHADAMANTHUS *see* ÆACUS.

RHEA, CYBELE, IDÆA,
BERECINTHIA, TELLUS,
VESTA, PHRYGIA, DIN-
DYMENA, OPS, &c.

Rhea was the daughter of Cœlum, her mother was Terra or Vesta; her husband was Saturne, she was the mother of all the gods.

The INTERPRETER.

BY Rhea is meant the earth, from flowing (*ῥέω*) because she flows with all good things; or rather, as I think, because all rivers and springs of water are continually flowing within her, and upon her: she is called *Ops* from wealth or helpe, because she affords all wealth, and is still helping of us. *Cybele* is from the cymballs which she found out, or from a hill of that name: so from hills on which she was

chiefly worshipped: she is called *Idea*, *Phrygia*, *Berecynthia*, *Dindymene*; from her stability she is called *Vesta* (*vi sua stat*) or *efficiens* from clothing; for she is richly clothed with herbes, grasse, flowers, fress, &c. she is also called the great mother; for we are all from the earth, therefore as soon as children were borne, they were set down upon the ground, as it were in their mothers lap; she feeds and clothes us, and receives us being dead into her lap again, and so covers us. 2. *Rhea* was painted like an ancient marron, clothed in a branched or flowry garment, with a Crown like a Tower on her head, with a Scepter in one hand, and a key in the other; these did signify the earths antiquity; her flowry superficies, her circular or round figure; her strength in supporting so many Towers and Cities, her dominion over all living creatures; for the earth in their composition is most predominant; and her key doth shew, that sometimes she is open, as in the Summer and Spring, when all plants and trees bud out of the earth, and sometime shut, as in the winter; round about her were the *Corybantes* in their armes, to shew that all quarrells, warres, and taking up of armes, is for her, or for small portions of earth,

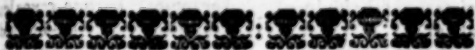
Parimus ferro, mercamus sanguine fuso:

Ducimus exigua gl'bae de parte triumphos.

her chariot was drawn with lions; by which I suppose may be meant the earthquakes: for as it is a fearful thing to sit in a chariot drawn with lions, so is it to be in houses while the earth is shaking; or else by this they would shew the dignitie of the earth: for it was fitting that the mother of the gods should be drawn by the noblest of the beasts: and withall as I conjecture, to teach us that reasonable creatures should not be stubborn and rebellious to their parents, seeing the fierce lions submit their necks and backs to their common mother the earth. 3. A Sow was sacrificed to *Rhea*, to shew the fertility of the earth, for the sow is a fruitful creature: in her sacrifices also her Priests used to beat brazen drums, to expresse the noise of winds, and rumbling
of

of water within the hollow parts of the earth, *non enim sic gement Corybantē ara.* 4. *Rhea* was *Saturni* wife, because as she is the mother of all corruptible creatures, so time seems to be the father; for all things by the earth are produced in time. 5. *Rhea* was the daughter of *Caelum* and *Terra*: by *Terra* I think may be meant the Chaos out of which by the influence of heaven, or rather by the God and maker of heaven, the earth was produced. 6. Seeing the earth is the mother of the gods, Kings and Princes have no great reason to brag of their pedigree, for they are but from the earth: therefore why should earth and ashes be proud? *Pyrrhus* was not ashamed to light from his horse, and to kisse the earth, acknowledging her to be his mother: this *Jed* a king confesseth, when he saith that he came naked out of his mothers womb, and shall return thither again. 7. *S. Austin de civit. Dei, l. 2. c. 4.* reproves the gentiles of his time, who in their festivalls called *Magahesia*, did use to carry the image of *Cybele* in solemn procession, and wash it in the river, in the mean time lasciviously abusing with scurrilous speeches, and such ritauldrie and irreverence the mother of their gods, as they would be ashamed to utter in the presence of their owne earthly mothers: *qua sacrilegia, si illa erant sacra? aut qua inquinatio, si illa lavatio?* may we not as justly complain of the Christians of our time, who worship him in outward ceremonies, but defile and abuse him with their wicked lives, and many times in his presence speak and do that which they dare not do in the sight of men. 8. The gentiles could acknowledge *Rhea* to be a Virgin, and yet the mother of all the gods; what reason then had they not to acknowledge *Mary* to be a Virgin, who was the mother of the true God? 9. The priests of *Cybele* called *Galli* from the river *Gallus* in *Phrygia*, used to geld themselves, and with sharp knives to cut and slash their owne flesh: what reason then have Papists to bragge of their devotion and zeal on good-friday in whipping of themselves, or in their vow of voluntary chastity? Is not gelding more then forbearing?

and wounding with knives more then whipping with cords,
 10. I wonder not why the gentile gods were so cruel and
 savage, and delighted so much in shedding of mans
 blood; for I find that *Cybele* their mother was nursed in her
 infancy by wild and ravenous beasts. 11. *Cybele* fell in
 love with one *Atys* a young man, and was defloured by him;
 but he being slain by her fathers command, she ran mad out
 of his house, with disheveled hair, with a drum and a fife; in
 memory of this her priests used drums and fises in their sa-
 crifices: by which we may see what gods they were, who had
 such a mother, and what Religion that was which worship-
 ped such deities: and how much are we bound to God, who
 by his Son our Saviour hath delivered us out of this spiritu-
 all darknes, slavery, and tyranny of Gentile idolatry, into the
 light and liberty of the Gospel, and knowledge of the true
 God. 12. The same *Cybele* which was mother of the gods,
 was mother also of the gyants and Titans that were ene-
 mies to the gods: even so the same earth that produceth
 nourishment by which we are maintained, yeeldeth also
 poison by which we are destroyed; so the same church af-
 fordeth holy men and sons of God, it affordeth also wicked
 men and sons of Satan, as was typified by *Rebeckah*, when
Jacob and *Esau* struggled in her womb.



CHAP. XVI.

S

SATURNUS.

HEE was the son of Cœlum and Thetis, who married Ops his sister, and begot of her Jupiter, Juno, and divers other children; but he devoured his male children, that after his death the kingdome might return to Titan his elder brother: but Jupiter was preserved by Ops, and bred in Crete; who coming to manhood, because Saturn intended to kill him, thrust his father out of his kingdome, who went to Italie; and there in his time was the golden age.

The INTERPRÊTER.

1. **S**aturn is nothing else but Time, which is the son of Cœlum and Thetis, because time is measured by the motion of heaven, and likewise by the motion, or ebbing and flowing of the sea. 2. Saturn married his sister Ops, which is the earth, of whom hee begot many children, because by the heavens influence upon the earth, all things are ingendered; the heaven is as it were the father affording influence; and the earth the mother, furnishing matter for generation. 3. Saturn was painted like an old man bare-headed, in a ragged garment, holding a hook and a key in his hand, devouring of his children; by which they did understand the antiquitie and long continuation of time;

time; and by his bare head they meant that time reveales all things: therefore the priests used to be bare-headed in *Saturns* sacrifices onely. The ragged garment shews that time wears and consumes all things: which was also meant by his devouring of his children, and by the hook or sickle which hee hath in his hand: the key may note, that time openeth and discloseth all secrets. 4. This picture of *Saturn* may have reference to the golden age of the world, in which men lived till they were very aged, which was expressed by *Saturn's* gray hairs and worn garment; which garment also shews, that men were not then given to pride and curiositie of apparell: His bare head shewed the honestie and truth that was then, which indeed is naked; whereas lying, falshood, and deceit are still covered. 5. *Saturn* taught the Italians the use of husbandry, therefore hee was called *Sterculius*, from dunging of the ground: the hook or sickle is the instrument of mowing or reaping of corn; the gray hairs, bare head, and ragged garment, shew that husbandmen live long, have hardie bodies, and are not nice in their apparell. 6. *Saturn* devoured all his children except *Jupiter*, *Juno*, *Neptune* and *Pluto*, to signifie that all compounded bodies are destroyed by time: but the four elements, to wit, Fire, Air, Water and Earth, because of their simple nature, are not subject to corruption. 7. I finde *Saturn* described sometimes with six wings, and yet slow-paced, having feet of wooll, to shew that time seems to goe away slowly and silently, whereas indeed it flies very swiftly: or this may expresse the slow motion of the planet *Saturn*, who moves slowly by his own motion, but swiftly by the motion of the *Primum mobile*; to wit, he spends but four and twenty hours by the common motion; but thirty years in his particular motion: this swiftnesse also of time was expressed by that fiction of *Saturn* transforming himselfe into an horse, a swift running creature, when hee had carnall commerce with the Nymph *Philira*, of whom hee begot *Chiron* the Centur. 8. Because *Saturn*

is a cold planet, and malignant, breeding melancholie and other bad effects in mens bodies, therefore they painted him like an old man, sad and carelessly clothed, and slow-paced, with a serpent in his hand biting of its own taile, to signifie the virulencie and biting cares that accompany melancholie, or else to expresse the nature of the year returning into it selfe like a ring, or a snake with its taile in the mouth: and because the lion, dog, and wolfe are melancholic creatures; therefore they expressed *Saturn* sometimes with the heads of these three beasts. 9. *Saturn*'s genitals were cut off by *Jupiter* and cast into the sea, and of them and of the sea froth *Venus* was begot; by this may be meant, that old age, which is called *Saturn*, is made unfit for generation, because *Jupiter*, that is, wanton and intemperate youth hath weakened the body, and as the Orator saith, *Corpus effusum trahit senectutem*: whereas that man who hath been temperate in his youth, is vigorous and lustie in his old age, & *nihil habet quod accuset senectutem*, Or else by this may be meant, that the coldnesse of *Saturn* is tempered by the heat of *Jupiter*, and so *Venus* is begot; for there can be no procreation where cold is not tempered with heat. Or again, by this may be meant, that *Saturn*, *Jupiter* and the sea are required to produce *Venus*; that is to say, that Time, the Influence of heaven, and Moisture are required for procreation. 10. As *Saturn* served his father *Caesar* in cutting off his genitals, so is hee served by his son *Jupiter*; It is just with God to punish those men with rebellious and cruell children, who have been rebellious and cruell themselves against their parents. 11. When a cruell god was *Saturn*, who defiled himself with the blood of his own father, devoured his own children, and would not be satisfied in his sacrifices but by the blood of innocent infants: *Satius est pecudum more vivere, quam deos tam sanguinarios colere*, saith *Lactantius*, lib. 1. de fals. relig. 'Tis better to live like beasts, then to worship such cruell, wicked, and bloody gods. By this wee may see, that the Gentile

The gods were indeed Devils delighting in the destruction of men; whereas the true God whom wee worship, is mercifull and gracious, and delights not in the death of a sinner, who will have mercy and not sacrifice, who would be worshipped by the blood of beasts, to save the shedding of mans blood: Had not then the Romans a bloody religion, who not onely worshipped such a bloody god; but fettered his feet also to their pillars, except onely in their Saturnals, that hee might not goe away from them. The Egyptians were wiser, who excluded him quite out of their Cities, affording temples to him onely in the Countrey: And at last the Romans themselves began to abhorre such a bloody god, when in the Proconsulship of *Tiberius* they crucified his Priests for offering infants to him. They were injurious to heaven, when they called such a bloody butcher the son of heaven, who should rather have been named the son of hell, to which by *Jupiter* hee was thrust downe. His priests, as *Tertullian* shews, were initiated in a scarlet garment which they used to wear; a fit colour to expresse their sanguinarie disposition: to these (it seems) the Roman Cardinals have succeeded, both in their colour and bloody mindes, who are guiltie of the blood of many thousand good Christians; so that at this day Rome is still *Urbs Saturnia*, and the Popes pallace may be called *Sedes Saturnia*, and his festivall dayes *Saturnalia*. 12. Wax tapers or candles were wont to be burned upon *Saturns* altars, to shew that hee brought the light of knowledge and civillitie into Italie, which before lived in the darknesse of ignorance and rudenesse: therefore in his Festivall kept in *December*, the Romans used to send away candles, and other presents (which they called *Saturnalia*) to each other: from hence (it seems) the Papists borrowed their custome of burning wax candles on their altars, and the giving of New years gifts. 13. *Saturn* is so called a *saturando*, from filling or satisfying; for hee being the first that taught men the use of corn, did fill or satisfie them: and as hee

did

did fill, so his wife the Earth did help; therefore shee was called *Ops*. 14. By *Saturn* wee may understand the trees, herbs, and plants, with the fruits of which men and beasts are filled: the cutting off his genitals is the pulling off the fruit from the trees; the casting of them into the sea, is the drowning of them in the moisture of the stomach, which being digested and converted into bloud, begets *Venus*; for without fruits, especially of *Bacchus* and *Ceres*, *friget Venus*, there would be no copulation nor procreation: the covering of *Saturns* head may signifie (as *Fulgentius* observes *Myth. l. 1.*) that the fruits, or plants and trees are covered with leaves. 15. The binding of *Saturn*, and casting of him into hell, may signifie how the motion of the starre *Saturn* is slow, and scarce perceivable by us, by reason of its vast distance, so that it seems to stand still; and because it is so far off from our sight, hee was said to be in hell. 16. During the time of the Saturnals, the servants in signe of libertie put on their caps, and commanded their masters; this custome afforded matter of comfort to servants, and of humiliation to masters: When shall wee see these Saturnals, wherein pride, malice, covetousnesse, and other sins which are now our masters, may at last serve us, and that wee may obtain that freedome which Christ hath purchased for us?

SATYRI, See PAN.

SCYLLA and CHARYBDIS.

Scylla was the daughter of *Phorcus*, with whom *Glaucus* was in love, which *Circe* perceiving, infected with poisonous herbs the fountain in which *Scylla* used to wash, by which means the lower parts of her body were turned into dogs; which when shee perceived, out of impatience cast her self into the sea, and so was turned into a rock, not far from the whirl-pool or gulf *Charybdis*, which had been a most rapacious woman, and had stolen away *Hercules* his oxen, before shee was turned into this gulfe. There

There was another Scylla, daughter to Nisus king of the Megarides, who having betrayed to king Minos her fathers red hair, in which the kingdoms fate consisted, shee was turned into a lady, and Nisus into an hawke.

THE INTERPRETER.

BY Scylla may be meant a whore; for shee is a monster composed of dogs and wolves, still barking, and biting, and devouring all that have commerce with her, and is never satisfied: shee is indeed a very dangerous rock, upon which many men have split both their foules, bodies, and estates, *Mulcrum fundi calamitas*. Scylla was hated by Ceres the daughter of the Sun, and so is a whore abhorred by the children of the light. Scylla was beautifull in her upper parts, but monstrous and deformed below, *formosa superius, deformis inferius*: Such is the condition of whoresome, pleasing and delightfull in the Beginning, but the end is sorrow and miserie. Ulysses, who was the type of a wise man, escaped the dangers of this monster; and so will all wise men take heed of a whore, and will abhorre her conversation, who brings none but fools to the stocks for correction. 2. Paleophantus (*Fabul. l. 2.*) thinks that this Scylla was a Pirat ship or galley on the Tyrrhen sea, robbing and spoiling all Merchants that sailed that way; which from its swiftnesse in sailing, and the rapacity of the pirats within it, was said to be turned into a sea-monster composed of dogs and wolves: this ship Ulysses out-sailed by the help of a prosperous gale of winds, and so escaped the danger. 3. Natalis Comes and others by Scylla and Charybdis understand two dangerous rocks between Sicillie and Italie, which being hollow, and the tides running throrow them, make an horrid noise, as if it were wolves yelling, or dogs barking: and because there be divers monstrous fishes within these hollow rocks, devouring the bodies of those that make shipwreck there, the Poets figured that

that these were monstrous women (for so the rocks appear like women afar off,) but below the navell were dogs and wolves. 4. In that *Circe* poysoned the waters in which *Scylla* used to wash, wee see the nature of jealousie and womens emulation, how spitefull and revengefull it is. 5. In *Scylla* drowning of her self wee see how impotens and impatient women are, and how dangerous excessive grief is, and what the end of whores is, even shame and ruine. 6. In *Scylla* the daughter of *Nisus*, who for the love of *Minos*, betrayed her father and countrey, wee see the nature of lustfull affections,

Nax, ex amor, vimque nihil moderabile suadet.

Shame casts off all naturall respect and affection towards her father and countrey, betraying his fatall hair, that is, his counsels to the enemy, upon hope shee should enjoy him, of which notwithstanding shee failed; for *Minos* like a prudent man, though hee loved the treason, yet hated the traitour, and rejected her, albeit hee had obtained both the King and the Citie by her. 7. The life of a man is much like the sailing between *Scylla* and *Charybdis*; there be dangerous rocks on each hand of us, despair on the left hand, presumption on the right; adversitie on the left, prosperity on the right hand, have destroyed many thousands:

Dextrum Scylla laeus, laeuum implacata Charybdis

Obsidet.

Therefore let us neither decline to the right hand, nor to the left: let us keep the middle road, which is the way of vertue;

Medio tutissimus ibis.

But most men fall with *Ulysses* upon *Scylla*, whilest they labour to avoid *Charybdis*; they run out of one extreme into another, and can never keep the golden mean. 8. *Charybdis* is metaphorically taken sometimes for an unsatiable glutton or drunkard, who is never satisfied; or may be taken for a covetous extortioner, who is never contented; or for the grave, which is alwayes devouring and consuming the bodies put in it. 9. In that *Nisus* was turned into an hawk,

hawk, which still pursues *Scylla* his daughter turned into a lark; we may see the nature of a guilty conscience, which leaveth not a man in death, but pursues the fearfull soule where-ever it goeth,

Et pro purpureo poenas dat Scylla capillo:

The wretched soul is tormented for its sinfull desires and pleasures.

SILENUS, See PAN.

SIRENES.

THESE were three sisters, called Parthenope, Ligea, and Leucosia, the daughters of Achelous the river, and Caliope; they were half women, and half fishes, which with the sweetnesse of their musick allured the sea-men to saile upon the rocks where they sate, and so having caused them to make shipwreck, devoured them.

The INTERPRETER.

1. THESE *Sirens* were called the daughters of *Achelous*, either in reference to the harmonie which the water of that river makes in running, or else of those musically instruments of old called *Hydraula*, we may call them water-organs, in stead of which we use wind-organs; and because of the sweetnesse of their musick, they were said to be the daughters of one of the *Muses*. 2. *Sabinus* thinks by these *Sirens* were meant the Queens of the Islands near the Bay of Salernum, who in the Promontory of *Minerva*, erected an Universitie or Colledge of good learning and eloquence, which gave occasion to this fiction of the *Sirens*, who were called the daughters of *Achelous* and *Caliope*, because the professors of that Colledge came out of Greece, where *Caliope* dwelt, and *Achelous* was one of the chief rivers there. But the *Sirens* were turned into sea-monsters, when the professors and students gave themselves to drinking,

ing, whoring, and all kind of licentiousness: and indeed, in such places where discipline is not observed, many young men lose their time and estates, and fall upon as dangerous rocks as those of the *Sirens*. 3. The *Sirens* were whores, who dwelt upon that coast of Italie, who by their inticements allured men ashore, where they lost both their time and their money, and this was little better then shipwrack. 4. By the *Sirens* are understood carnall and worldly pleasures, by which many thousands are devoured; the virgin face of *Parthenope*, the sweet voice of *Lagera*, and the white skin of *Leucosia* are baits by which whorish *Sirens* draw young inconsiderate gallants on the rocks, and destroy them in their souls, bodies, and estates: therefore it becomes us with *Orpheus*, to tune up the melodious harp of Gods word, which may drown their voice and bewitching musick; or else with *Ulysses*, to tie our selves with the cords of reason, that these halfe unreasonable creatures (for so the *Sirens* are expressed, in that they were but halfe women) may not so far prevail, as to destroy our souls and devour our estates: or else let us stop our ears, as *Ulysses* did the ears of his fellows with wax, that wee may not hear the chanting of their voice; and with the *Adder*, that wee may not be charmed with the voice of such enchanters. 5. The *Sirens* used to fit their songs for every mans humour, that they might gain all: by this the nature of flattery is shewed, which soothes up men in their humours; and applying it selfe to that which is most pleasing to the man whom flattery works upon, whether it be pride, luxurie, covetousness, or any other vice; a dangerous, but too frequent a kind of *Siren*, which sing in Princes Courts, chanting that which is pleasing, but no way true. 6. Some think that the *Sirens* were halfe birds, whom the *Muses* bereft of their wings, for daring to contend with them: I wish that learned men would clip off the wings of whorish and flattering *Sirens*, that they may not flye any more into Princes Courts and populous Cities, where they contend

with the *Muses*, and prevail too ; enticing more to hearken to them, then Preachers doe with all their Oratorie. 7. There were three *Sirens*, and these had three sorts of musick to allure men, to wit, the voice, the sife, and the harp ; to shew that there are three wayes by which whorish women induce men to sin and destruction, to wit, beauty, singing, and familiarity. 8. The gods allowed the *Sirens* so long to live, as they could prevail with passengers to listen to their songs ; but after *Ulysses* and his fellows hearkened not to them, they perished in the sea, and were seen no more ; whores and parasites will live in the world so long as princes and rich men give ear to them : but if once they would be so wise, as with *Ulysses* to slight them, the Court and Citie would be quickly rid of them.

S I S Y P H U S.

HE was the son of *Aolus*, who for his treachery to Jupiter, for his cruelty and oppression was slain by *Theseus*, and in hell is punished by rowling up a stone to the top of an hill, which still from thence rumblesh down again.

The INTERPRETER.

1. **S**isyphus was killed by *Theseus* for his cruelty and oppression ; thus God is just, who punisheth the wicked here and hereafter : for not onely did *Sisyphus* suffer death here, but is tormented also in hell. If there were no other punishment for wickednesse but death temporall here, who would be afraid to sin, seeing death puts an end to all miseries and pains ? *Mors æternarum requies, non cruciatur.* Neither is God unjust in punishing twice ; for indeed death temporall is but the beginning of death eternall, which ought to be eternall, because the majestie of the person offended ; and the desire of the person offending are eternall, albeit the sin it self be but temporary. 2. *Sisyphus*

Sisyphus was a tale-bearer, and did not conceal the secrets of the gods, nor the particular love of *Jupiter* to *Aegina* the daughter of *Alopus*; by this wee may learn to be silent, and not to reveal or divulge the secrets of others, especially of princes; *Magnum silentii primum*. 3. The sins of *Sisyphus* were many, for which hee was punished in hell; to wit, infidelity, in not concealing the secrets of the gods; ingratitude to them who had made him their secretary; profaneness in speaking irreverently of *Jupiter*; oppression in robbing and killing of strangers, and divers other sins; by which wee see that sin never goeth alone, and that God never punisheth but when hee is justly offended. 4. The work of *Sisyphus* is like the work of worldly men, they toile night and day for pleasures, honours, profit, but the work is never at an end; and when they think to end, they are but beginning. 5. Many rich and honourable men are like *Sisyphus* his stone, when they are advanced to the top of the hill of honour and wealth, doe suddenly tumble down again to the bottome, and hee that is a king to day may be a begger to morrow: why then should men toil with so much labour, vexation, and sweat for that which is so apt to run downe the hill from them?

S O L.

HE was the son of *Hyperion* and *Euphrasia*, who did not assist the other *Titans* against *Jupiter*, but rather took his part against them, therefore was honoured by *Jupiter* with a crown and chariot.

The INTERPRETER.

1. *Sol* is called the son of *Hyperion*, from *superior*, because hee was of highest account among the Gentiles, and worshipped above all the other gods, as his light, motion

and influence is of more efficacie then all the rest: therefore his mother was *This*, or *Euphrassa*, from *εὐφρύς* παρ', because his operations and light are divine, and his light is large or broad, as the word signifieth. 2. Hee assisted *Jupiter* against the other *Titans*, to shew that God assisteth the just and innocent against wicked oppressors. 3. His image was wont to be made of gold, beardlesse, but long-haired, having a whip in one hand, and *Jupiters* thunder in the other; by which they signifie, that the Sun was the supreme god, correcting some with lighter punishments, to wit, with the whip; and other with greater, as the thunder. 4. *Sol* is placed amongst the midst of the *Muses*, because the Sun is amongst the midst of the Planets, which they held made an harmonious sound in their motion. 5. To the Sun were dedicated the wolfe for his rapacitie, expressing the force of the Suns heat in consuming of moisture and vapours; the hawk for his swiftnesse and quick sight, to shew the swiftnesse of the Suns motion, and that hee is the eye of the world; the black raven and the white swan, to expresse the qualitie of night and day which the Sun causeth, the one by his absence, the other by his presence; the cock also, because he salutes the day with his crowing. 6. I find him painted sometimes with arrows in one hand, and the *Graces* in the other, to shew what hurt and benefit wee receive by his heat; more benefit then hurt, for hee holds onely two arrows, but three *Graces*. 7. The Sun was painted with four ears, but one tongue, to teach us, that a wise man should hear much, but speak little. 8. The Sun was represented among the Egyptians by a scepter and an eye, to shew that hee is the eye of the world, and king of the Planets. 9. I finde the Sun sometimes pictured with a crown on his head beset with twelve precious stones, and sometimes with four pots or urnes at his feet; by this I think, they meant the yeer with its twelve moneths and four seasons: sometimes again hee sits upon a lion, and carrieth a basket on his head,

head, a lance in his hand with the picture of victory on it ; by this doubletie they understood, that the Suns heat tame the wildest beasts that are, that all our plenty and filling of our baskets are from his influence, and that hee like a triumphant Conquerour rides in his golden chariot about the world.

Who would see more of *Sol*, let him look upon the title *A P O L L O*.

S O M N U S, see *N O X*.

S P H I N X.

THIS was a monster begot of Typhon and Echidna, having the face of a virgin, the wings of a bird, and the rest of a dog or lion : this used to propose a riddle to travellers, which was this ; What creature was that which was four-footed in the morning, two-footed at noon, and three-footed at night ? They that could not resolve this, were devoured by Sphinx : but at last Oedipus resolving the riddle, caused such indignation in Shpinx, that shee slung her self down from the rock, and brake her owne neck.

The I N T E R P R E T E R.

1. **S**OME think that *Sphinx* was an Amazonian woman, who having gathered a number of theeves, made oftentimes excursions from the hill *Sphingius* upon the *Thebans* ; but at last was surpris'd by *Oedipus* in the night, and destroyed : and this was the resolving of her riddles, that is, the overcoming of her inaccessible and difficult places and rocks where shee remained. Her womans face might signifie her alluring and enticing wayes to draw strangers to her ; the wings may signifie her or her fellows swiftnesse ; her lions or dogs body and clawes expressed her rapacitie. 2. *Satan* is the true *Sphinx* ; who hath the face of a woman to entice and deceive, the clawes of a lion to tear us, and the wings of a bird to shew how nimble hee

is to assault us ; hee lives upon the spoil of souls, as *Sphinx* did upon the bodies ; hee did for many ages abuse and delude the Gentiles by his priests and wizards, with riddles and ambiguous oracles : there is no way to overcome him, but by hearkening to the counsell of *Minerva*, as *Oedipus* did ; that is, by following the counsell of Christ, who is the Wisdome of the Father ; by this hee shall be destroyed, and wee undeceived. 3. The creature with the four feet in the morning is man, who in his infancie before he is able to walk, crawls upon all four ; at noon, that is, in his manhood, makes use onely of his two feet ; but in the evening of his age leans on the staff, which is his third foot. 4. Of naughty parents there proceed none but naughty children ; *Multi corvi malum ovum* ; for *Sphinx* was the child of *Typhon* the giant, and of *Echidna*, which is a kinde of serpent ; and therefore of them comes a serpentine brood ; to wit, *Gorgon*, *Cerberus*, the Dragon that kept the garden of *Hesperides*, *Hydra*, *Sylla*, *Sphinx*, *Chimera*, all monstrous brats of monstrous parents : if wee would have good children, let us be good our selves ; *Forter creantur fortibus*. 5. A Christian ought to be a *Sphinx*, having the face of a woman, that is, cheerfulness in countenance, affable in words ; the wings of a bird, that is, expedition in actions, and a delight in supernall and heavenly places ; the body of the lion, that is, magnanimitie and courage in afflictions. 6. The Thebans used to wear the picture of *Sphinx* in their ensignes, *Minerva* on her helmet, the Egyptians placed it in the entry of their temples ; to shew that souldiers, wise men, and priests should be warie and circumspect in their words, and so to involve their actions and words, that they may not be too plain and despicable, to the prejudice of the State, or of Religion. 7. *Sphinx* is a kind of Ape or Baboon in Ethiopia, representing a woman in her breasts, and is said to be a docible creature.

STYX, ACHERON, COCYTUS.

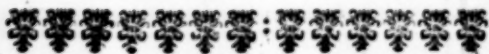
These were three rivers of hell, over which the souls must passe and they were the daughters of Oceanus and Terra.

The INTERPRETER.

1. **I**n that these were called the daughters of *Oceanus* and *Terra*, it is to shew that they, as all other rivers, have their originall from the sea, but particularly, they have some passages under ground. 2. *Acheron* signifieth joylesse; *Styx* hatred, from *stygis* hatefull; *Cocytus* complaint or lamentation; to shew that when wee are departing out of this world, the joy of all earthly things fails us; therefore the water of this river was very unpleasant; for what pleasure can they have that lived in wealth, honour, and all outward felicitie, when they see that now they must part from them? sure the crossing of this river must be very unpleasant and sad to the men of this world, who have had their reward here, and their portion in this life. But having passed this river, they come to *Styx*, which is hatred; for then they begin to loath and hate their former evill courses and wicked lives, and repent that they spent their time in such vanities, whereof now they reap no other fruit but shame and confusion. Lastly, they come to crosse *Cocytus*, which is the river of lamentation and complaint, which their friends make that part with them; and they themselves, both for their former follies, and for losing their former delights and vanities. These rivers are said to flow from *Pluto's* throne, because the remembrance of that dominion which death shall have over them is the cause of these sorrows and complaints. Some add the fourth river, called *Pblegeton*, from burning, by which may be meant the wrath of God which burneth like a river of brimstone. 3. Because

Victory the daughter of *Styx* assisted *Jupiter* against the *Titans*, therefore he bestowed this honour upon her, that none of the gods should swear by *Styx* in vain; whosoever did, was debarred from *Nectar* and *Ambrosia* for a whole yeer: The reason why they would not swear by *Styx* is because to swear by any thing is to honour it; but they would not honour that which is so repugnant to their nature: for *Styx* signifieth sorrow or hatred, of which the gods are not capable, seeing their life consisteth in joy and love. But by this wee see what shame it is for Christians to take Gods name in vain, seeing the Gentile gods would not take the name of *Styx* in vain: What can such Christians look for, that have no more reverence to Gods sacred name, but to be debarred from *Nectar* and *Ambrosia*, even from life and immortalitye? For the Lord will not hold them guiltlesse that take his name in vain. 4. As *Styx* assisted *Jupiter* against the *Titans*; so *Acheron* assisted them, by affording water to them when they fought against *Jupiter*: therefore as *Styx* was honoured for her loyaltye; so *Acheron* for disloyalty is thrust down to hell. By this princes are taught to reward their faithfull and loyall servants, and to punish such as seek their ruine.

SYLVANUS, see P. A. N.



CHAP.



CHAP. XVII.

T

TANTALUS.

HE was the son of Jupiter and *Plote the Nymph*, who feasted the gods with the flesh of his owne son *Pelops*; which they so abhorred, that they all abstained from eating, except *Ceres*, who unawares eat up the child's shoulder; but the gods restored him to life again, and gave him an *Ebonie* shoulder: as for *Tantalus*, they thrust him down to hell, where in the midst of plenty he is starved with hunger and thirst.

The INTERPRETER.

1. **I**F the Gentile gods did so much abhorre the eating of mans flesh, how much more doth the true God detest the sacrifices of mans flesh? and therefore would not suffer *Abraham* to offer his son *Isaac* in a sacrifice; but furnished him with a Ram instead of his son. 2. The love of *Tantalus* was great to his gods, in that he offered to them his owne son, but not his onely son; and that he offered him to them that were his gods; but the love of God is far greater, in offering for us his onely Son; for us I say that were his vassals, yea his enemies. 3. As *Pelops* was cut in pieces by his owne father, to be a sacrifice to the gods, so doth God

God our heavenly Father mortifie us by afflictions, that we may be a fit sacrifice for him. 4. *Pelops* was advanced to great wealth and power, as his Ebonic shoulder signifieth, Ebonic being an Embleme of wealth, and the shoulder of strength or power; so was he also advanced to great honour, for that famous part of Greece was called *Peloponessus* by him: thus God after our sufferings here, will advance us to eternal honour, power, and riches hereafter. 5. If *Tantalus* was so willing to part from his son, and to bestow him upon the gods; why should we be unwilling to bestow on God, or on his poor members, some part of our goods? how are they to blame that are impatient, and rage when God by death calls away their friends and children? 6. In *Tantalus* we may see the picture of a Scholar, Student, or one transported with contemplation; who though he abound in wealth, yet minds it not, but is carried from all worldly thoughts to divine meditation, no more enjoying these earthly things, then *Tantalus* did the rich and sumptuous dishes of meat that were set down before him. 7. In *Tantalus* we see the condition of a rich miser, who abounds in all outward wealth, and yet hath not the power to enjoy it:

Quærit aquas in aquis, & poma fugacia captat.

he starves in the midst of his plenty, and wants the things which he possesseth, and hath not that which he hath. 8. Here also we may see the condition of a bloody Tyrant, who is in continual fear and anxiety; as *Dionysius* shewed to the flattering Philosopher, setting before him a Princely Table richly furnished, but durst not eat because of the naked sword which hung by a horse-hair over his head; so over *Tantalus* a great stone hangs, ready to fall upon him, *ava silex, jam jam lapsura*; and the Furies sit at his table with grim countenances, snaky haire, and burning torches, intimating the terrors of an evil conscience, which suffer not the Tyrant to enjoy or take delight in all his plenty or outward splendour; as we read of that bloody king, who murdered *Boetius* and *Symmachus*: *Furiam maximam juxta accubatur*,

accubat, & manibus prohibet contingere mensas. 9. *Pelops* married with fair *Hippodamia* the daughter of king *Oenomaus*, whose horses none of all her suitors could tame, therefore many lost their lives, onely *Pelops* obtained her: to shew that they onely shall obtain true happinesse, who can subdue the untamed and unruly horses of their lusts and affections: but most men are overcome by them, therefore they come short of *Hippodamia*, and lose their lives; onely he that with *Pelops* is innocent, wise, and valorous, shall attain to this happines. 10. *Tantalus* was punished both for his cruelty in murdering of his son, for his curiosity in desiring to know whither the gods could finde out what he had done, and for his prating, in that he revealed the secrets of the gods to mortal men; but let us take heed of these sins of *Tantalus*, if we would escape the punishments of *Tantalus*. 11. Of all the gods onely *Ceres* eat up his shoulder, but she restored it again stronger then before, because she made it of Ivoire: this may I think betoken our death and resurrection: for *Ceres* is the earth, which will eat and consume our flesh, but she shall restore it again in the last day, far stronger and durable than before: for the body that is sowed in weaknesse, shall be raised in power, and this mortall shall put on immortality.

TARTARUS, *see* LETHE,
and PLUTO.

TELLUS, *see* RHEA.

TETHYS, *see* OCEANUS.

TEREUS.

HE was the son of Mars and the Nymph Bistonis; who after he had married with Progne king Pandions daughter, ravished Philomela his wives sister, and cut out her tongue, that she might not discover it; which neverthelesse Progne understood by Philomela's letter, written with her owne blood; this caused her

her kill her onely child Itys which she bore to Tereus, and boyle him for his supper; he being iraged at this horrid wickednesse, ran at his wife with his naked sword, but she was turned into a Swallow, and so escaped him; and he into a Lapwing; but Philomela into a Nightingal.

The INTERPRETER.

1. **T**He Lapwing hath a long bill representing that sword with which *Tereus* ran at his wife, and the tuft on his head represents a Crowne; and his delight in raking and picking the dung of other creatures, gave occasion to this fiction, to wit, that king *Tereus* was turned into a Lapwing; a fit transformation, that the filthinesse of inordinate lust, in which *Tereus* delighted, might be represented by the filthinesse of the dung in which the Lapwing takes pleasure: so the red spots on the Swallows breast, represents the blood of the child with which *Progne* was defiled; and the continual mourning, groaning, and complaining of the Nightingal, expresse the complaints of *Philomela* for the losse of her Virginity and Tongue. 2. Because the two sisters ran to *Athens* to complain of their wrongs, and *Tereus* ran after them; to expresse the suddennes and celerity of their flight, they were fained to be turned into birds, the emblemes of celerity and expedition. 3. There are two violent affections which make men shake off all humanity; the one is impotent lust, the other, inordinate desire of revenge. We see what lust did in *Tereus*, and how desire of revenge prevailed in *Progne*; what was more barbarous, horrid, and cruel then for *Tereus* to cut out his sisters tongue whom he had ravished; and for *Progne* to kill and boyle her owne and onely child for her husband to eat? 4. By these two sisters *Philomela* and *Progne*, may be meant Poetry and Oratory; *Philomela* delights in woods and deserts, so doth Poetry:

Carmina secessum scribentis & otia querunt.

Progne loves to be in Townes and Cities, for the Swallow builds

builds her nests in houses, so doth Oratory; but as far as the Nightingale exceeds the Swallow in melodious notes, so far doth Poetry excel Oratory: for the Poet doth all that the Orator can do, and much more, by adding delight to persuasion: *Et prodesse volunt, & delectare Poeta.* 6. *Tereus* was the son of *Mars*: we see what the sons of *Mars* use to do, and what be the fruits of war; to wit, the Muses are ravished, Scholars are robbed and plundred; their tongues are cut out, that they may not complain: that is, lawes, learning, and truth, are silenced: barbarous murders and cruelties are committed: and how many children are by souldiers devoured, when their Parents are either banished or murdered, and their estates robbed and consumed?

THESEUS.

HE was the son of *Aegæus* and *Aethra*: his step-mother would have poisoned him in his youth: he subdued the *Amazons*, and of *Hippolite* their queen begot *Hippolitus*; he killed *Creon* king of the *Thebans*, the untrained bull in *Africa*, the *Minotaure* in the *Labyrinth*; and carried away the two daughters of king *Minos*, to wit *Ariadne* and *Phædra*: he killed also *Procustus*, *Sciron*, and *Schinis* great robbers in *Attica*, he overcame the *Centaures* and the *Thebes*: he went down to hell with his friend *Perithous*, to ravish *Proserpina*, where *Perithous* was slain, and he put in chains, but was delivered by *Hercules*: at last in his old age was killed by king *Lycomedes*.

The INTERPRETER.

1. **I**N *Theseus* killing of infestuous thieves, and subduing of Monsters, is set down a fit example of valour and justice for Princes to imitate. 2. *Theseus* was guided by *Ariadne's* thread to get out of the *Labyrinth*; the word of
God

God is the thread that will direct us through the winding and intricate Labyrinths of this life. 3. *Theseus* proved himself to be *Neptunes* son, by leaping into the sea, and fetching up from thence the ring which king *Minos* had flung into it, and for this fact he received a crown from *Thetis*, which he bestowed upon *Ariadne*, and afterward it was placed among the stars: the way to prove our selves to be the sons of God, is by patient enduring of our afflictions, which though they be deep and bitter like the Sea, yet shall not drowne us, but in that Sea we shall find the ring, even eternity, which hath no more end then a ring, and withall we shall obtain the Crowne of righteousness, which is laid up for us in heaven. 4. *Theseus* and *Perithous* loved one the other so dearly, that they went down to hell together; by which we see that neither death nor danger can separate true friends, or dissolve that friendship which is grounded on vertue. 5. *Theseus* is commanded not to come to his father at *Athens*, until he was able to remove the great stone under which his father *Aegus* his sword lay, and till he was of sufficient strength to manage that sword, and with it to cleer the high-ways of thieves and robbers: even so we shall not be fit to come into the presence of our heavenly father, in the Citie of God, the new *Jerusalem*, untill we have removed the stony hardnesse of our hearts, and with our fathers sword, that is, the sword of the Spirit, wee have destroyed our spiritual enemies that lie in our way, and binder our passage. 6. His going down to hell to ravish *Proserpina*, where he was bound, and from whence he could not be delivered but by *Hercules*, teacheth us that lust and venery have brought many a man to sicknesse, and deaths door as we say; and intemperance that way hath bound many by the hands and feet with the Gout, worse then fetters of yron, where men lie in pain, as it were in hell, from whence there is no delivery but by the help of *Hercules* the Physitian: besides fornication and adultery bring many souls to hell, from whence there is no redemption, but by Christ

Christ the true *Hercules*. 7. As *Hercules* in honour of *Jupiter* his father, appointed the Olympick games, so did *Theseus* in honour of his supposed father *Neptune*, institute the Isthmian games, to be celebrated every fift yeer also; thus we see how great spirits affect immortality; and to be honoured after death. 8. *Theseus* after all his victories and brave atchievements, yet is murdered in his old age; by which we see there is no permanent happinesse in sublunary things: *Caesar* who as the Oratour said *domuit gentes immitate barbaras, multitudinie innumerabiles locis, infirmitat, omni capiarum genere abundantes*, &c. He overcame innumerable fierce nations, and had throughly (as he thought) settled himself and the Empire, yet at last was stabbed in his old age with 23 wounds: hence let no man be secure: *nescis quid serus vesper vobis*. 9. Our blessed Saviour is the true *Theseus*, who was persecuted in his infancy, and in his life time overcame many monsters, but far more in his death; he went down to hell, and from thence delivered mankind, which had been there detained in everlasting chaines of darknesse, if he had not ascended: who by his owne, and not by any other power, delivered man from endlesse captivity.

THETIS, *see* OCEANUS.

TITANES, *see* JUPITER,
SATURNE.

TITHONUS.

HEE was the son of *Lamædon*, who for his beauty was beloved of *Aurora*, and by her carried away to *Æthiopia* in her chariot, where shee bore *Memnon* of him: By her means hee was made immortall; but living so long till hee was turned into a grasshopper, hee grew weary of his life, and desired to die.

The

The INTERPRETER.

1. **T***ithonus* is taken sometimes for the Sun, as in that of *Virgil*, *Georg.* 3.

Tithoni prima quot abest ab origine Cæsar.

And indeed, the Sun is the beauty of the world ; no wonder if *Aurora* fell in love with him, from whom shee hath all her beauty : And as the Sun is beautifull, so hee is immortall ; onely in the evening he is turned into a grasshopper, to shew the weaknesse of his light and heat then : Or by *Aurora* may be meant that all creatures in the morning fall in love with the Sun, as delighting to see his light, of which they were deprived a while ; as the birds by their cheerrfull chanting then shew ; hence it is, that more do worship the Sun rising, then falling. 2. By *Aurora's* falling in love with *Tithonus* may be meant, that he used to rise betimes in the morning, and employed that time chiefly about his businesse ; no fitter time for the *Muses*, with whom shee may be said to be in love, when Students give themselves then to meditation. 3. *Tithonus* lived till hee was of an exceeding great age, to shew that early risers are long lived ; whereas they that love too much sleep, specially in the morning, breed and cherish grosse humours, by which diseases are bred. 4. *Tithonus* lived so long, till hee was weary of his life ; and what wonder seeing this life at best gives no true content, much lesse in old age, which is it selfe a disease, and that incurable ; which *Solomon* calls the evill dayes wherein a man takes no pleasure ; as old *Barzillai* shewed to *David*. 5. Old *Tithonus* is turned into a grasshopper, to shew that old men are much given to chattering and prattling ; therefore *Homer* saith (*Iliad.* l. 3.) that the old Trojan men sitting in the gates

gates were *πυλῶνες ἰσχυροί*, like grasshoppers in a wood sitting upon trees. 6. *Tithonus* was carried up to heaven by *Aurora*; even so holy meditations and prayers in the morning should carry our minds and affections up to heaven: thus *David* mounted up in the morning chariot of devotion into heaven, and oftentimes prevented the morning watch of *Tithonus*. See more in the word **AURORA.**

T I T Y U S.

HEE was Jupiters son of *Elara*, who being hid by Jupiter within the earth, for fear of *Juno*, at last was born, not without a great gap in the earth: this huge child, who was therefore called the earths son, afterward offering violence to *Lato-na*, was killed by *Apollo's* arrowes, and thrust down to hell, where hee covers with his body nine acres of ground; and his heart is still eaten up by ravens, and still grows again.

The INTERPRETER.

1. **B**Y *Tityus* may be meant the corn, which is by *Jupiter*, that is, by the air and the earth fomented and produced; this covers many acres of land, and is killed by *Apollo's* arrows, that is, by the heat of the Sun is brought to maturitie, and so is cut down by the mower: the raven that eats up his heart which grows again, is the moysture of the earth which putrifies the corn, and then it growes again. 2. An envious man is much like *Tityus*; his heart is eaten up with envie, and yet is still growing:

Invidia Stuli non invenerit Tyranni

Tormentum majus. —————

Hee may be truly said to live in hell. 3. By *Tityus* his
S ravens

ravens may be meant the tortures of an evill conscience tormenting men even in this life : when wicked men therefore are wounded by *Apollo's* arrows, that is, by the word of God, sharper then swords or arrows, they begin to have hell within them, and then the ravens pick and tear their hearts ; thus at *Peters* Sermon the hearts of the hearers were pricked, that they cried out, *Men and brethren, what shall wee doe?* 4. Although *Tityus* was so big, that hee covered nine acres of ground, yet hee is punished ; by which we are taught that there is neither greatnesse, strength, or power that can avoyd the hand of divine justice. 5. He that is in love with a woman whom he cannot obtain, is like *Tityus*, he hath a Raven continually picking his heart ; and lives in a kind of pleasing hell, or a hellish pleasure:

Vulnus a lit venit, Et caco carpitur igne.

TRIPTOLEMUS, *see* CERES.

TRITON, *see* NEPTUNUS,
and OCEANUS.

TYPHOEUS or TYPHON.

HE was one of the gyants, the son of Titan and Terra, he was about to shut Jupiter out of his kingdom : but he was shot with his thunder, and thrust under the Isle Inarime : or as some write, under hill *Aetna* in Sicilie.

The INTERPRETER.

1. **T**Yphon was brother to *Osiris* king of Egypt : who having killed the king, invaded the kingdom ; but was over-

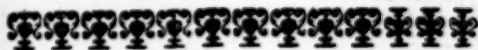
overthrown at last by *Isis*: this man because of his cruelty was said to be nursed by a Dragon: and surely bloody Tyrants are not better then the foster-children of Dragons, and the sons of earth, and of the race of gyants, and scourges or plagues sent by God to punish a people, as they write that *Typhon* was. 2. By *Typhon* may be meant subterranean exhalations or vapors causing earthquakes, and sometimes eruptions of fire, ashes, stones, and pestilential smokes, flying up high in the ayre, as if they meant to pull *Jupiter* out of his throne: these are said to be the sons of *Titan*, and of the earth, because they are begot by the heat and influence of the sun in the hollow or spongie places of the earth. 3. The Devil is the very *Typhon*, who by his pride opposed God, and was thrust downe to hell: the greatnesse of *Typhons* body argues the greatnesse of Satans power; his snaky hands and serpentine feet do shew that his actions and ways are cunning and deadly: the stretching out of *Typhons* hands from East to West, and the touching of the starres with his head, are to shew that his malice is every where diffused. 4. The Pope is another *Typhon*: the son of earth, for he hath turned Christs heavenly kingdom into an earthly Monarchy; he makes war against heaven, by opposing Gods ordinances; he hath stretched out his hands from East to West, that is his Empire: he hath with *Typhon* lifted up his head to heaven, exalting himself above every thing that is called God: his snaky hands and feet shew that his wayes and actions are full of poison and serpentine craft: and if we consider his cruelty against Protestants, he may be said to have had a Dragon for his Nurse: he breaths nothing but fire out of his mouth, to intimate his blasphemies, or edicts to burne hereticks: he was sent as a plague to punish the world: but at last shall be overcome by the breath of Gods mouth, as *Typhon* was by *Jupiters* thunder. *Enceladus* and *Typhon* never shooke or troubled *Aëna* and *Inarime* so much, as he hath moved and troubled *Italy*, and indeed the

whole world. but it was *Juno* the goddesse of wealth that produced this monster out of the earth, and it was wealth that raised the Pope to that pride and greatnes, by which he hath troubled the world ever since. And lastly, as the gods were so affrighted at the greatnesse and bignesse of *Typhon*, when he challenged *Jupiter*, that they fled into Egypt for fear, and turned themselves into beasts: even so did the kings of Europe for feare of the Popes greatnesse, threatenings, and excommunications, hide themselves in the Egyptian darknesse of ignorance, and cowardly like beasts submit their necks and crownes to his disposing.



CHAP.





CHAP. XVIII.

V.

V E N U S.

She was the daughter of Jupiter, or as others say, she was begot of Cælus his testicles (which Saturn cut off) and the Sea-froth: shee was the goddesse of love and beauty.

The INTERPRETER.

1. **T**He Platonists make a Cœlestial and a Terrestrial *Venus*: so they make a Heavenly and an Earthly *Cupid*; the one being nothing else but the love of Heavenly things, as the other is of Earthly. They gave wings, arrowes, and torches to both: but the wings of Cœlestial love carry up our thoughts and affections above all transitory things: the arrowes of that love are not to wound and kill us, as the arrowes of Terrestriall love doe, but to wound and kill all carnall affections in us; and so the Torches thereof

thereof are not to burne our hearts as the torches of earthly love do, but to illuminate our mindes, and to purifie our hearts from all carnall lusts and worldly desires. 2. There was a kind of love among the ancients called *Amor Lethæus*, whose Image was worshipped in the Temple of *Venus Erycina*; this Love was painted dipping his arrowes in the River, to signifie that some are willing to forget divers things that they have loved; I wish that we could with this *Amor Lethæus* quench the torches of vain love, and the fervent affections wee have to earthly things, in the waters of teares and repentance. 3. There was a Temple dedicated to *Venus Libitina*, where the coffins of the dead were kept, to shew that love is the cause of corruption, as well as of generation: I am sure love in many Impotent and intemperate young people, may be called *Venus Libitina*; for she brings many to their grave before they have lived half their dayes. 4. Mutuall love, called by the Greekes *Eros* and *Anteros* was expressed by two little *Cupids*, whereof the one did struggle with the other, to get away the branch of Palme which he had in his hand; to signifie that wee should strive to overcome one another in Love. 5. *Venus* was painted of old rising out of the Sea, sitting in a shell, in which she was carried to *Paphos*; she was also painted naked, crowned with Roses, having her chariot drawn sometime with Doves, sometime with white Swannes and Sparrowes: to signifie the nature of carnall love or lust, which is begott of the Sea-froth, for Salt is a friend to *Venus*, and froth is quickly gone: and to shew that *Cyprus* was much given to Venery, therefore she was worshipped there most of all, and called *Cypria* from thence: shee is naked, for she strips men of their estates; and the whore will leave them naked

ked at last ; or her nakednesse may signifie that all things should be open and naked among lovers , and nothing hid in the heart ; or by this nakednesse is meant , that love cannot be concealed or long hid : her crowne of Roses shew that sweet smells , especially of Roses , are provocatives to lust ; the Doves shew the sincerity and want of gall , quarrelling , or malice , or malice in love ; the white Swans shew that love is or should be innocent and clean , because the Swannes sing sweetely as they held , by which they would shew that Musick procures love : the Sparrowes signifie wantonnesse : her crossing over the Sea in a shell , signifies the dangers , bitternesse , and divers stormes or troubles that lovers are subject to. 6. There was at Rome the Image of *Venus Vericordia* ; because she turned mens hearts and affections from lust to modestie and vertue ; I wish our young wanton gallants would looke upon that Image , that so they might be converted from lasciviousnesse , to the wayes of vertue , modestie , and goodnesse. 7. The Rose was dedicated to *Venus* , to shew the nature of love , which is full of prickles as well as of sweetnesse : when the sweetnesse and beaurty of the Rose is gone , the prickles remaine : even so after the pleasure of lust which quickly vanisheth , there remain the stings of Conscience : and indeed the blushing colour of the Rose may teach all wantons to blush at , and be ashamed of their owne madnesse and vanity. 8. The Myrtle tree was consecrated to *Venus* , and with the same , Conquerours in their lesser Tryumphs called Ovarions were crowned : to shew that love is the great Conquerour , and that Conquerours should use the conquered with love. The Myrtle also was a symbolc of peace : so there ought to be no jarres or strife among lovers. 9. They placed neer to *Venus*, Mer-

Cury, *Pytho*, and the Graces, to shew that love is procured and maintained by eloquence, perswasion, and bounty. 10. *Marcellus* built the Temple of *Venus*, after the subduing of *Syracusa*, a mile from the Citie; but *Venus* hath her Temples no where so frequent as within our Cities: by this we may see how much we degenerate from the Romane modestie. 11. *Venus* was wont sometimes to be painted sitting upon a goat, and treading upon a snail; to shew that a modest woman should inbue goatish wantonnesse, and should like the snail carry her house about her, and give her selfe to silence; for the tortoise or snail wants a tongue. 12. *Venus armata* was painted in her compleat armes, in memory of the *Lacedemonian* women, who put the *Messenians* to flight; but I think this was to let us see, that *militat omnis amans*: every lover is a souldier: and that no sword is sharper then *Venus* her launce; and that he who is in love must have a good head-piece, corslet, and target, to keep of the disdainful repulses of a proud or coy woman when she is loved or sought after; and as *Venus* was painted with fetters at her feet, so no men are tyed with such strong fetters, as they who are held with the fetters of love. 13. *Venus caluata*, or bald *Venus*, was worshipped in memory of the Romane women, who when the Capitol was besieged by the Gauls, parted with their haire to make strings for the warlike Engines: but I thinke *Venus* may be called *caluata*, or balde, because intemperate venery begets baldnesse, by exhausting the radical moisture of the body. 14. *Venus barbata*, or bearded *Venus*, was to shew that there was no difference of sexe in the gods; therefore *Virgil Aen.* 2. calls *Venus* the male god:

Descendo ac ducente Deo flammam inter & hostes.

and she was painted with a mans beard, and a womans combe; but I thinke this was rather to mock the masculine

line

line ventry of those times ; and it is thought that bearded *Venus* is too much in request among the Romane Cardinals at this day. An Hermaphrodite also may be called *Venus barbata* : besides in love there is both action and suffering , neither can there be procreation , but when the male and female are united in one. 15. *Venus* is sometimes painted with a vaile over her face, bemoaning the beautifull youth *Adonis*, that was killed by the boare : by which doublesse is meant , that wantonneffe and ventry beget shame and sorrow , when upon serious thoughts men call to mind how they have lost their youth by the boar of intemperance and lust. 16. *Venus* and *Mars* were found together in one bed, and *Bacchus* was her armour-bearer ; this is to let us see, that they are given to adulterie in whose nativity *Mars* and *Venus* meet : and it is known how much souldiers are addicted to Venerie. By this also they would shew that generation consisteth in heat and moisture, expressed by *Mars* and *Venus* ; But *Bacchus* is fittest to be her armbur-bearer ; for wine furnissheth *Venus* with courage and vigour, *sine Cerere & Baccho friget Venus* : therefore wine was offered in the sacrifices of the terrestriall or popular *Venus*, but never in the sacrifices of the celestially *Venus* ; for wine is an enemy rather then a friend to divine contemplation : for which cause the sacrifices of *Mercurie*, the *Muses*, *Aurora*, the Sun, Moon, Nymphs, and celestially *Venus* were called *Nephelia*, that is, Sober sacrifices. 17. *Venus*, *Juno*, and *Pallas* strove for the golden apple, which *Paris* assigned to *Venus* : there hath ever been emulation between beautie, riches, and wisdome ; but too many with *Paris*, preferre beautie and Venerieall pleasure to wealth, and especially to wisdome : In a Prince wisdome is chiefly to be regarded ; for misery must fall on that State where an unwise Prince reignes, though hee were as rich as *Juno*, and as beautifull as *Venus*. 18. *Venus* is married to *Vulcan*, because

because there can be no generation in the world, if there were not an union between the naturall heat expressed by *Vulcan*, and the radicall moisture signified by *Venus*. 19. There was *Venus Cloacina* among the Romans; some will have her have her called *Cluacina*, from *clueo* to fight; in memory of the quarrell between the Romans and the Sabines, which was happily ended in their mutuall marriages. But I think rather her name was *Cloacina*, from *cloaca*, by which they expressed the nature of a common whore, as *Venus* was; for though such a woman were as beautifull as *Venus*, yet shee is but *Cloacina*, a publick sink or jakes. 20. Because *Pompey* would not be checked by the Censors (as *Terrullian* observes, *lib. de spectac.*) for erecting such a huge Theater to luxurie and wantonnesse, hee placed over it the temple of *Venus*, that under the vail of religion hee might cover the practice of impietie and wantonnesse: Thus wee see how religion is still the cloak to cover all knavery and mischief. 21. *Diomedes* a souldier wounded *Venus* the goddessse of love: I am sure, by our civill warres wee have wounded Christ the true God of love.

VESTA.

Shee was the daughter of *Saturn* and *Rhea*; or the mother of *Saturn*, as others say; her priests (called *Vestall virgins*) kept the sacred fire on her altars.

The INTERPRETER.

1. BY *Vesta* they meant sometimes the earth it selfe, and in this respect shee is called the mother of *Saturne*; for shee is the mother of all the gods: And some-

sometimes they meant the fire within the bowels of the earth, or that naturall heat by which all earthly creatures are generated and fomented ; so *Vesta* is the daughter of *Saturne* and *Rhea*, because this fire or native heat is begot by Time in the earth, and of the earth

2. To this goddesse a temple was erected at Rome of a round forme, to shew the roundnesse of the earth : on it was a round altar, upon which burned continually two lamps kept and maintained by the Vestall Virgins : if at any time these lamps went out, the Vestall Nunnies were punished with death thus ; they were let down by a ladder into a deep vault, with some meat and drink, and a light by them, that so they might not be thought to suffer a violent death, but might die by degrees, as their food and light failed them. This going out of the Vestall fire, and the punishment of her virgins was alwayes held ominous and farall to the State of Rome : I am sure it is an ominous thing to our State ; and indeed the ruine of it is portended by the going out of the fire of love and charitie amongst us, which ought to burn perpetually on the altars of our hearts.

3. As on *Vesta's* altar burned two lamps, which if they went out were not to be kindled again by any earthly fire, but by the celestially heat of the Sun ; even so there should burne and shine on the altars of our hearts the two lamps of love, to wit, the love of God, and of our neighbour ; which being extinguished, cannot be kindled againe but by the celestially fire of Gods Spirit, which descended upon the Apostles in fire tongues.

4. From *Vesta* the thresholds and porches of houses were called *vestibula*, for they were consecrated to her ; and in them the Romans did eat and drink as wee doe in our parlours ; intimating that all their food came from the earth : and therefore in all sacrifices shee was first

first nominated before any other gods; because without the benefits and increase of the earth there could be no sacrifice: and because there can be no house-keeping or families maintained without food, which is the benefit and fruit of the earth, they made her one, yea, the cheifest of their *PENATES*, or household gods.

5. Upon the top of *Vesta's* Temple stood the image of *Vesta* holding little *Jupiter* in her armes, because it was said that shee fed *Jupiter* in his infancie; it is the earth indeed that feeds us all, both rich and poor, princes and beggars.

6. When all the other gods move abroad in their chariots, onely *Vesta* is said to stay at home, or to remaine unmovable in *Jupiters* house; by this they meant, that of all the simple bodies, the earth onely remaines unmoveable in the midst of *Jupiters* house, that is, in the air, which doth encompassse her round about.

7. *Vesta* taught men at first to build houses; therefore shee was held the chiefe of the household-gods: and it may be shee taught them to wear clothes also, therefore shee is called *Vesta a vestiendo*: or because shee is the earth, shee may be so called, in that the earth is clothed with grasse, flowers, plants and trees: and indeed shee is our mother that feeds us, therefore called *Pales* the goddesse of fodder; and shee clothes us also, hence shee is called *Δήμητρος, quasi γὰρ μήτηρ*. And though shee be a mother, yet shee is called a virgin, and was served by virgins onely: as shee is taken for the earth, shee is the mother of all living creatures; as for the fire, shee is a virgin, for nothing is engendered of fire; and as all things are made of the earth, so are they turned into the earth again: therefore the Grecians used to begin and to end their sacrifices with *Vesta*; *A te principium, tibi desinet*.

U L Y S S E S.

HEE was the sonne of Laertes and Antichea, the husband of Penelope, and father of Telemachus; a subtle, eloquent, and valiant Grecian, who having done good service in the Trojan warres, and having suffered much both by sea and land, after twenty years absence, returns again to his Penelope, and killed all her suiters.

The INTERPRETER.

1. **I**N the person of *Ulysses* wee have painted out to us the actions and sufferings of a wise and good man: the first wise action of his which wee read of was this, that hee shewed his aversenesse to goe to warre by counterfeiting himselfe mad, when hee plowed with beasts of a different nature, and sowed salt in stead of corn: no wise man will be too hastie to undertake a war; *Omnia prius sentanda, quam ad arma veniendum.* 2. Hee shewed his wisdom in discovering of *Achilles* disguised in womens apparell, and got him to goe along with him to the warre. Strength and policie must goe together; for the one without the other will doe little good; *Utrumque per se indigens, alterum alterius auxilio viget, Sallust.* which *Ulysses* shewed, when not trusting to his owne wit and policie alone, hee carried along with him *Hercules* his arrowes: the policie of *Ulysses* with the arrowes of *Hercules* can doe any thing in warres.
3. Hee shewed his wisdom in removing from Troy secretly the ashes of *Laomedon*, and the *Palladium* or image of *Pallas*, in which the safety of Troy consisted; for it was impregnable so long as that remained there: a wise man will not goe about the performance of any great

great action, till hee hath removed all impediments and obstacles out of the way. 4. Hee shewed his wisdome in killing *Rhesus* king of Thrace, and leading away his horses before they had tasted of *Xanthus*; for untill that was done, no hope of prevailing against Troy: There is no hope of destroying spirituall Babylon, or the kingdome of Antichrist, untill first wee remove their reliques and images, and destroy their Hierarchie. 5. His wisdome was seen in binding his fellowes, and bringing them home, who had forgot to returne, having tasted of the herb *Lotos*: It is wisdome to subdue all delightfull pleasures, which make us (as the *Lotos* did *Ulysses* his fellowes) forget to returne home into the way of righteousness out of which wee have wandered, and have refused to return, being stupified with the pleasing vanities of this world. 6. It was a wise act in him to thrust out the eye of the drunken giant *Polyphemus*, and by this means to free himselfe and his fellowes under the sheeps bellies from being devoured by him in his cave: If wee be wise, and clothe our selves with innocencie, wee shall escape any danger, especially if with wisdome and innocencie wee joyne sobrietie; for sober *Ulysses*, though weak, mastered the drunken giant *Polyphemus*, though incredibly strong. 7. It was not the least part of wisdome in him to rescue his fellowes from *Circes* enchantments, and causing her by his drawn sword to restore them again to their own shapes, being turned into beasts by her witchcrafts; from which transformation hee was free himselfe, having received a medicine to that purpose from *Mercury*: Hee that hath true Christian wisdome and valour, will not be taken with the enchantings of whores. The word of God is a better medicine then *Mercuries* was, and a sharper sword then that of *Ulysses*; by which wee may be enabled to keep our selves from fornication and other unlawfull delights, and also

also to rescue and save others. 8. As hee shewed his courage in going down to hell, so his wisdom was seen in returning thence: Afflictions and crosses is the hell through which Gods children must passe; therefore wee had need of Christian magnanimitie and wisdom, that we may overcome the many difficulties thereof. 9. Hee shewed the part of a wise man in stopping the ears of his fellows that they might not hear the enchanting songs of the *Sirens*; and caused himselfe to be bound fast to the mast, that hee might not have power to goe to them: every wise Christian should stop his ears from hearing the enticing songs of sinfull pleasures, and should bind himselfe with the cords of reason, that hee may not be drowned in the sea of shame and confusion. 10. Hee did wisely in sailing between *Scylla* and *Charybdis*, to keep the middle way, for so hee escaped the danger of both: It were happy if wee had this point of wisdom, not to come too neer the rock of presumption on the right hand, nor of desperation on the left. 11. His wisdom and valour were seen in killing the suitors that spent his estate, and went about to withdraw his *Penelope's* affection from him: Let us shew the same wisdom and valour in mastering the divell, the world, the flesh, and all our sins, which (like so many importunate suitors) goe about to draw away our soules, which ought to be our chaste *Penelopes*. 12. But in this life is no perfection; wise *Ulysses* committed some acts of folly; as when he falsely accused *Palamedes*, and sacrilegiously robbed the temple of *Minerva*, and carelessly suffered his men to look into the bag where the winds were bound up by *Æolus*, and to kill the cattell of *Sal*, which caused both his long navigation and shipwrack, in which hee lost all his fellows. 'Tis true, hee slept when his fellows looked into the bag, and killed the oxen; by which wee see how dangerous a thing it is for a Prince to be carelesse and secure; or for people

people to be curious in prying into Gods secrets, or profane in meddling with what belongs to God; as also covetous; for these men looked into the bag or bladder, supposing they should have found it full of gold: Hee failed also in having too much familiarity with the witch *Circe*. But wee see in him Gods providence towards them that are in affliction; for when hee had lost all by shipwrack, hee was relieved by *Calypso*, then by *Leucothoe*, then by *Nausicaa*, and at last, by the help of *Minerva*, came safely home, and enjoyed his own kingdome, having killed all his enemies: so after wee have fought the good fight, wee shall at last obtain the crown of righteousness.

VULCANUS.

HEE was the son of Jupiter and Juno, who for his desertie was thrust out of heaven and fell in the ile *Lemnos*, with which fall hee grew lame, and was the smith of the gods: his shop was in *Lemnos*, where with the Cyclopes, hee makes Jupiters thunder, and the armour of the gods against the Giants.

The INTERPRETER.

1. **T**HE Egyptians were wont to paint Jupiter putting an egge out of his mouth, and out of that *Vulcan* proceeding, to expresse unto us, that God created the world, and out of that drew the naturall heat which giveth vegetation to all things: so that sometimes by *Vulcan* they understood the naturall heat that is in the creatures; and sometime our earthly fire, which because it is so usefull for the making of many things, they called *Vulcan* the Smith of the gods; and they attributed unto him a smokie and duskie kinde of thunder and lightning, as they did the red lightning to *Jupiter*, and the white to *Minerva*.

Minerva. And because the flame of our fire doth not ascend in a straight line, but crookedly therefore they said that *Vulcan* was lame: and because thunder-bolts and lightnings fall out of the air upon the earth, they fained that *Vulcan* fell from heaven into *Lemnos*. So because the lion is an hot, furious, and fiery creature, they consecrated the lion to *Vulcan*, whom they honoured by certain fraits and sacrifices called *Protervia*; in these the remainder of the meat which they could not eat was burned in the fire: this was an uncharitable kind of feasting; for they should have remembered the hungry stomachs of the poor: Too many such prodigall feasts are among us, or rather worse; for wee were better fling our superfluous meat and strong wines in the fire, then by sursetting and drunkenness fire our bodies, and destroy our souls too. 2. *Vulcan* is called the son of *Jupiter* and *Juno*, because the fire meteors are begot in the air, by the motion, heat and influence of heaven. 3. *Vulcan* was deformed, and for this was thrust out of heaven, to shew the grossness of our fire being compared to the celestiall fire, and therefore not fit to have any place among these sublimated celestiall bodies or quintessences: What place then can they have in heaven, whose sinfull souls are more deformed then *Vulcan*'s lame and dwarflike body? 4. *Vulcan* was called *Ἠφαίστος*, from *φαῖς* to shine; and *Vulcanus*, *quasi volans candor*, to shew the light and heat of the fire; and hee is called deformed, not that the fire is so in it self, for it is pleasing to look on; but because it makes every thing deformed that it burneth: and though it be deformed in the unequall ascending of the flame, and of the smoak which it makes, yet the light which is joyned with it is pleasant and beautifull; which I think the Poets meant in making *Aglaia* and *Venus* his wives; the former signifying *splendor* or *beauty*, the other being the mother of beauty, for the light gives beauty to things. 5. *Vulcan* was said to shed his seed upon the ground, because hee could not obtain his desire upon *Minerva*;

aeris; to shew that the naturall heat hath no power over the heaven to make it fruitfull, which remaineth still a virgin; that is, pure from the mixture of elementary qualities; but it is the earth that is fruitfull and full of seed by means of this naturall heat, by which all things are generated and preserved: for as *Vulcan* made arms for the gods, whereby they were defended; so this naturall heat is the armour and defence of our life, and by which wee are preserved from destruction. But as soon as this heat is gone, our life and motion ceases, which the Gentiles expressed by their running with light torches in their fiasts of *Vulcan*; for as soon as the torches went out the race ended. 6. When the gods fought against each other, he (saith *Homer*, *Iliad*. 2.) that gave the onset first was *Vulcan* the god of fire; to shew that fire and cholerick dispositions are quarrellsome and hastie; they had need to be bred and nured by *Thetis* and the Nymphs, as *Vulcan* was: which fiction doth not onely shew that the fire Meteors are begot and maintained by these exhalations which are raised out of the sea; but also (as I suppose) to teach us, that such as are of a cholerick and fire constitution ought to feed upon moist and cold meats and drinks, whereby their heat may be qualified and brought to a temper. 7. *Vulcan* is brought in by *Homer*, (*Odysse*. lib. 8) excusing his deformitie, and laying the blame thereof upon his parents *Jupiter* and *Juno*; though parents are oftentimes by reason of their intemperance the causes of their childrens deformitie, yet they should not upbraid them, but patiently bear with their own defects, and strive for beautifull souls to supply the deformitie of their bodies. But as *Vulcan* laid the fault of his deformitie upon his parents, so too many use to lay the blame of their sins upon God their heavenly Father, then which nothing is more hatefull and impious. 8. *Vulcan* bound *Juno* to a golden chair which he made for her, and he bound *Mars* with *Venus* to their bed that they could not wagge: *Juno*, that

is, the wealthie miser is bound so fast in his affections to his gold, that hee cannot be removed from it ; but *Mars* the souldier and *Venus* the whore are let loose : I wish there were a *Vulcan* among us to bind up whoredom, that it may roam no longer among our youth, and to bind up our *Mars*, that he may rage no more among our countrey-men :
 ——— *Ut centum vincula ahenis*

Post tergum nodis fremat horridus ore cruento.

9. They make *Vulcan* lame and slow-paced, but I am sure hee came too nimbly upon all my papers, manuscripts and and notes which I have been gathering these 40 yeers, and consumed them all on a sudden : I wish he had been abed with *Venus* when he sealed on my study ; or that hee had been better employed, either in making *Jupiters* thunder, *Ariadnes* crown, or the Suns charior, or arms for *Achill s* and *Aeneas* ; but hee was alwaies an enemy to *Minerva*, and he hath shewed it by destroying my papers ; *Lemnos*, *Lipara*, or *Sicilie* are places for his forge, and not my desks ; I wish *Theris* and the Nymphs his nurses had been neerer to have tempered his heat : but I will not accuse him for my losse, as hee did his parents for his deformitie : I look higher, even to him without whose providence wee cannot lose one hair of our head ; It is the Lord that giveth and taketh ; it is the Lord, let him doe what seemeth good to him. And so here I end this work with that of *Seneca*,

*Quicquid facimus mortale genus,
 Quicquid patimur, venit ab alto.*

F I N I S.

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